



Digitized by the Internet Archive
in 2011 with funding from
University of Toronto

TEXTS AND STUDIES

CONTRIBUTIONS TO
BIBLICAL AND PATRISTIC LITERATURE

EDITED BY

J. ARMITAGE ROBINSON B.D.

HON. PH.D. GÖTTINGEN HON. D.D. HALLE
NORRISIAN PROFESSOR OF DIVINITY

VOL. III.

No. 1. THE RULES OF TYCONIUS

CAMBRIDGE
AT THE UNIVERSITY PRESS
1894

London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.
Glasgow: 263, ARGYLE STREET.



Cambridge: DEIGHTON, BELL AND CO.
Leipzig: F. A. BROCKHAUS.
New York: MACMILLAN AND CO.

THE BOOK OF RULES
OF
TYCONIUS

NEWLY EDITED FROM THE MSS WITH AN INTRODUCTION
AND AN EXAMINATION INTO THE TEXT OF THE
BIBLICAL QUOTATIONS

BY

F. C. BURKITT M.A.

CAMBRIDGE
AT THE UNIVERSITY PRESS
1894

[*All Rights reserved*]

Cambridge:

PRINTED BY C. J. CLAY, M.A. AND SONS
AT THE UNIVERSITY PRESS.

THE INSTITUTE OF MEDIEVAL STUDIES
10 EGLINTON PLACE
TORONTO 5, CANADA.

DEC 17 1931

2673

TO

E. E. BOWEN Esq. M.A.

HEAD MASTER OF THE MODERN SIDE

IN HARROW SCHOOL

FROM WHOM I LEARNT THE ELEMENTS
OF THE CRITICISM OF ANCIENT DOCUMENTS

I MOST GRATEFULLY

DEDICATE

MY FIRST BOOK

BQ
6237
.T8L4

PREFACE.

IN trying to find a pre-Augustinian African writer, who from his date and locality might be presumed to quote from a Version similar to that used by S. Cyprian, I came across Tyconius, the author of the *Liber Regularum*. A very slight study was enough to shew that it was impossible to ground any satisfactory work upon the printed texts of that book. All the editions hitherto printed are derived from a single late and faulty ms, so that the language appears almost wholly incomprehensible. Indeed it is not too much to say that the *Liber Regularum* is here printed for the first time in something of the form in which Tyconius wrote it.

It is, I believe, mainly this corrupt state of the text which has prevented the recognition of the very important place which Tyconius holds in the history of Biblical Interpretation in western Europe. I have approached the subject almost entirely from the point of view of the textual criticism of the Old Latin Versions, and have tried to vindicate for the quotations of Tyconius their true position as the only considerable body of evidence for the Latin text of the Prophets current in Africa between the epochs of S. Cyprian and S. Augustine. But there is another side to the *Liber Regularum*. It is the first book in western Christendom which attempts to treat of the meaning and Inspiration of the Bible as a whole, and which tries to find a method of interpretation more thorough and scientific than the almost hap-hazard selection of proof texts. The work of Tyconius seems to be entirely original; there are hardly any traces of the influence of previous writers in it. But it profoundly influenced succeeding Latin writers from the time of S. Augustine onward.

I hope that the improved text contained in this volume may induce some scholar to investigate Tyconius' methods and ideas, which are well worthy of a more careful study than I feel myself competent to give to them. A system of interpretation which frankly recognises the historical meaning of prophecy without thereby detracting from its spiritual essence should have some interest in the present day.

The present work has grown out of the Kaye Prize Essay for 1891, upon the Old Latin Versions of the Prophets. I attempted to shew that an improved text of Tyconius was essential towards a clearer understanding of this subject, and the adjudicators of the Prize have kindly allowed me thus to modify both the title and the contents of the Essay.

It remains now to thank the many friends who have helped me at various stages in the preparation of this book, among whom I wish especially to name Father Bollig, of the Vatican Library, M. Henri Jadart, of Reims, and Dr Ceriani, of Milan, through whose good offices I was able to procure a transcript of the Monza Epitome. The Editor of this Series has been unwearied in his help both in the Text and the Introduction; it is chiefly due to him that the work is not disfigured by many crudities of style and expression. To the never-failing kindness of the late Prof. W. Robertson Smith I owe several suggestions and references, besides a brilliant emendation in the text of Rule I.

F. C. B.

July, 1894.

CONTENTS.

	PAGE
INTRODUCTION	xi—cixviii
I. The Writings of Tyconius	xi
II. The Date of the Book of Rules	xvii
III. The Literary History of the Book of Rules	xviii
IV. The MSS and Editions of the Book of Rules	xxiv
V. The Genealogy of the MSS	xxix
VI. The Text of the Monza Epitome	xxxvi
VII. The Accuracy of Tyconius' Quotations	xl
VIII. The Latin Version used by Tyconius	lii
Tyconius and S. Cyprian	liii
Tyconius and Habetdeus	lx
Tyconius and the 'Speculum' (<i>m</i>)	lxii
Style and Vocabulary	lxviii
IX. Selected Readings	cvii
THE BOOK OF RULES	1—85
APPENDICES	89—103
I. The Monza Epitome	89
II. Notes on Orthography	99
INDICES	104—114
I. Index of Biblical Quotations	104
II. Index of Latin words	110

ERRATA.

Introduct. p xlix, line 8 *for canta V** *read canta V*

Text 10²⁴ *omit comma after mansionem*

30¹⁵ *for insequabantur read insequebantur and let the note read inseque-*
batur V

60⁹ *for difinitur read definitur and insert in the notes difinitur RV*

70²⁴ *for domu read domo and let the note read domu R*

77¹² *for nonissimis read nouissimus*

INTRODUCTION.

I. *The writings of Tyconius.*

TYCONIUS the African lived in the latter half of the fourth century and was a member of the Donatist community. This schismatic Church came into existence after the great Diocletian Persecution, having separated itself from the main body on the question of the Lapsed. In Africa the Donatists formed a strong party and kept up their organisation for a couple of centuries, holding Catholic doctrine, but refusing communion both with the lapsed and those who had received the lapsed. They were thus an isolated body of Latin-speaking Christians. There were no Greek Donatists, so that the Donatist Church had less temptation than the rest of Western Christendom to revise its Bible from Greek Codices. So far as I know, the 'Italic,' i.e. Augustinian, type of text is never found in their works, and at a much later date than Tyconius they seem still to have used the Old Version when S. Jerome's translation had become the Catholic text. Thus in the curious Dialogue *Contra Fulgentium Donatistam*, printed in the appendix to S. Augustine¹, where a Catholic and a Donatist are made to dispute together, the Donatist uses an Old Latin text, while the Catholic quotes from the Vulgate. These considerations explain the absence of Greek influence in the works of Tyconius whether in regard to his ideas or to the text of his Biblical quotations. He was an African by nationality and an African by religion.

¹ Migne xlvi 763.

Tyconius seems to have occupied a prominent and independent position in the internal disputes of his Church¹. His book on the Donatist controversy called *Bellum Intestinum* has unfortunately perished, and the little that is known about his life comes chiefly from references scattered up and down in the works of S. Augustine. Tyconius appears to have recognised the existence of the true Church outside the Donatist community elsewhere than in Africa, and on this ground he seems to have quarrelled with his party, yet without joining himself to the Catholics. "Contra Donatistas," says S. Augustine², "inuitissime scripsit, cum fuerit Donatista; et illic inuenitur absurdissimi cordis, ubi eos non omni ex parte relinquere uoluit." His greatest influence, however, both on his contemporaries and on succeeding generations, was due to his two exegetical works: the Book of Rules edited in this volume, and the Commentary on the Apocalypse.

The Commentary of Tyconius on the Apocalypse is believed to be lost. No ms is known to exist at the present time, though the Monastery of S. Gall possessed one in the 9th century. A great portion of the work has however been incorporated by various authors, as has been lately shewn by Dr Haussleiter in the *Zeitschrift für Kirchl. Wissenschaft*, 1886, pp. 239—257, where the whole question of the extant sources has been fully worked out. The chief writers who used Tyconius as their main authority in explaining the Apocalypse were Primasius, Bede, the author of the Pseudo-Augustinian Homilies³, and above all Beatus, a Spanish priest contemporary with Charlemagne, whose book on the Apocalypse is little more than a series of extracts from our author. This last work is very scarce; the only edition (by Florez, Madrid, 1770) was not reprinted for Migne. There is a copy in the Bodleian, but none in the British Museum or in the Cambridge University Library. According to Dr Haussleiter, the influence of the Commentary of Tyconius is further visible even

¹ See Tillemont, vi 145—150, and the article *Tichonius* in the Dict. of Christian Biography, for further information on the relations of Tyconius with his party. From the point of view of the textual critic the one important factor of the Donatist position is their isolation in Latin-speaking Africa. For the spelling of the name Tyconius see Appendix II on Orthography.

² Aug. de Doct. Christ. iii 30.

³ Migne xxxv 2417; see Tillemont, vi 150, and Haussleiter, pp 240, 242.

in the ordinary recension of the Commentary of Victorinus of Pettau, although this author lived a little before Tyconius, and his genuine interpretations were quite different from those of the African Donatist.

The Book of Rules has met with a better fate than the Commentary on the Apocalypse. Two independent MSS survive, besides an extensive Epitome and some interesting quotations in subsequent writers.

In this work Tyconius attempts to deal with a real problem. The Church had inherited the Old Testament and held fast to the belief that the ancient scriptures wholly testified to the New Covenant. Many Jewish prophecies are appealed to by the N. T. writers, by the early apologists, and in such works as S. Cyprian's *Testimonia*. But there still remained an enormous residuum which was not obviously edifying, so that many verses from the Prophets have been quoted by no ancient writer. It was this unsurveyed region, the "prophetiae immensa silua," which Tyconius set himself to explore and map out. Consequently his longer quotations are often from passages which no one else has touched. His aim was to find general rules of interpretation which would cover every case, and which therefore might be applied to the most unpromising subjects and images. Whatever we may think of his results, they certainly seemed to meet the wants of the men of his own time. It is a most extraordinary fact that the Catholic world should have accepted the work of a schismatic as a text-book of exegesis; that it was so accepted is the best testimony to the success of the Book of Rules.

Tyconius divides all prophecies into two classes: those which refer to Christ and His Church, and those which refer to the Devil and his followers. It is acknowledged that many passages in the prophetic books refer to Christ. But Christ is One with His Church, the Body of which He is the Head. A prophecy therefore which begins with something referring to our Lord may go on to say something about the Church which is the Body of Christ. Again, the Body of Christ is made up of parts; there is the Right Hand and also the Left,—in other words true and false Christians. Thus in any given prophecy one verse may refer to our Lord Himself, and the next to the black sheep among the flock.

Tyconius is careful to explain that reason alone can decide which is meant.

A few examples will make our author's method clearer. He begins with Isaiah liii. He quotes the well-known words "Hic peccata nostra feret.....ipse vulneratus est propter facinora nostra," &c., which, as he says, the mouth of the whole Church refers to our Lord. But then he goes on to quote from Is liii 10, 11: "Et Deus uult purgare illum a plaga et uult Deus a dolore auferre animam eius, ostendere illi lucem et formare illum prudenter¹." This, he says, can refer only to the Church, and not to Christ. As the two verses in which these words occur are passed over by S. Cyprian, though he quotes the rest of the chapter in full², it is probable that he too felt a difficulty in applying them to Christ. Yet the verses cannot be separated arbitrarily from the rest. Tyconius saw this, and provided an explanation by saying that to the mind of the prophet the Church and Christ form one whole.

Again, in Cant v 1 the Bride says: "I am black and comely³." This Tyconius understands to refer to the mixture of the good and the bad in the Church, and he goes on to say: "Never can I think that the Church, *which hath neither spot nor wrinkle*, which the Lord with His own Blood cleansed for Himself, can in any part be black, except in the left, whereby *the Name of God is blasphemed among the Gentiles*." He then explains how it is that the Church can have any part black. The Bride, he says, —that is of course the Church—is black and comely "as the tent of Kedar, as the curtain of Solomon." Here we have implied in a single sentence the whole story of Hagar and Sarah, the bond-woman and the free. For Kedar is the son of Ishmael, who was rejected; while Isaac was chosen, whose heir is Solomon. Ishmael or his representative is always with the Church, and in each age is again cast out. Sometimes the bad part is called Ishmael, sometimes Esau; but it is always reappearing, and, as Tyconius tells us in another place⁴, the Church now suffers from false brethren, but they will soon be cast out at the approaching end of the age.

¹ p 2.

³ p 10.

² *Test* ii 13 and 15.

⁴ pp 29—31.

Rules i and ii are occupied in expounding the above theory. Rule iii is an excursus explaining the author's idea of the antithesis of Faith and Works, of the Promises and the Law. In Rule iv he goes back to Prophecy, and tries to find a method of extracting edification out of those parts of the Old Testament which obviously refer to special towns or countries. He makes a distinction between what he calls *Genus* and what he calls *Species*. *Genus* includes those statements which are universally true, the general principles of God's providence; *Species* includes particular promises or threats which are fully appropriate only to the individual cities or nations. In the view of Tyconius *Genus* and *Species* are mixed up together in an almost inextricable confusion,—he calls it "Spiritus eloquium subtile." In successive verses *Genus* may give place to *Species* or *vice versa*, or the whole verse may be assigned to either category. "For while," he says¹, "the prophecy is still referring to the particular instance, the transition is often made to the general promise in such a way that it is not at once clearly visible. We often find words used at first which suit either interpretation, until at last some detail is introduced too wide for the *Species*, and we discover that the sense has become general." Thus Nahum prophesied against Nineve, and much that he says will suit the story of the destruction of the ancient city on the Tigris, but to shew that 'Nineve' is not to be confined to that special city, some words are added which are too great for a single town, such as "There was no end to the nations thereof," and "Thou hast multiplied thy merchandise above the stars of the heaven,"—that is, the Church².

In Rule v there comes a truly marvellous dissertation upon Times, Seasons and Numbers. Nothing less than a quotation of the original in full would do justice to the extraordinary ingenuity by which almost any number can be made to mean any other. Thus the time between the Death of Christ on the cross and His Resurrection is proved to have been three days and three nights by the following process of reasoning. The time in question appears to be the evening of Friday, the whole of Saturday, and until sunrise on Sunday. Tyconius says:—any part of Friday or Sunday may stand for the whole day, because it is written "Vespera et

¹ pp 31, 32.

² Nah iii 3, 16, p 42.

Tyconius is careful to explain that reason alone can decide which is meant.

A few examples will make our author's method clearer. He begins with Isaiah liii. He quotes the well-known words "Hic peccata nostra feret.....ipse vulneratus est propter facinora nostra," &c., which, as he says, the mouth of the whole Church refers to our Lord. But then he goes on to quote from Is liii 10, 11: "Et Deus uult purgare illum a plaga et uult Deus a dolore auferre animam eius, ostendere illi lucem et formare illum prudentia¹." This, he says, can refer only to the Church, and not to Christ. As the two verses in which these words occur are passed over by S. Cyprian, though he quotes the rest of the chapter in full², it is probable that he too felt a difficulty in applying them to Christ. Yet the verses cannot be separated arbitrarily from the rest. Tyconius saw this, and provided an explanation by saying that to the mind of the prophet the Church and Christ form one whole.

Again, in Cant v 1 the Bride says: "I am black and comely³." This Tyconius understands to refer to the mixture of the good and the bad in the Church, and he goes on to say: "Never can I think that the Church, *which hath neither spot nor wrinkle*, which the Lord with His own Blood cleansed for Himself, can in any part be black, except in the least, whereby *the Name of God is blasphemed among the Gentiles*." He then explains how it is that the Church can have any part black. The Bride, he says, —that is of course the Church—is black and comely "as the tent of Kedar, as the curtain of Solomon." Here we have implied in a single sentence the whole story of Hagar and Sarah, the bond-woman and the free. For Kedar is the son of Ishmael, who was rejected; while Isaac was chosen, whose heir is Solomon. Ishmael or his representative is always with the Church, and in each age is again cast out. Sometimes the bad part is called Ishmael, sometimes Esau; but it is always reappearing, and, as Tyconius tells us in another place⁴, the Church now suffers from false brethren, but they will soon be cast out at the approaching end of the age.

¹ p 2.

³ p 10.

² *Test* ii 13 and 15.

⁴ pp 29—31.

Rules i and ii are occupied in expounding the above theory. Rule iii is an excursus explaining the author's idea of the antithesis of Faith and Works, of the Promises and the Law. In Rule iv he goes back to Prophecy, and tries to find a method of extracting edification out of those parts of the Old Testament which obviously refer to special towns or countries. He makes a distinction between what he calls *Genus* and what he calls *Species*. *Genus* includes those statements which are universally true, the general principles of God's providence; *Species* includes particular promises or threats which are fully appropriate only to the individual cities or nations. In the view of Tyconius *Genus* and *Species* are mixed up together in an almost inextricable confusion,—he calls it "Spiritus eloquium subtile." In successive verses *Genus* may give place to *Species* or *vice versa*, or the whole verse may be assigned to either category. "For while," he says¹, "the prophecy is still referring to the particular instance, the transition is often made to the general promise in such a way that it is not at once clearly visible. We often find words used at first which suit either interpretation, until at last some detail is introduced too wide for the *Species*, and we discover that the sense has become general." Thus Nahum prophesied against Nineve, and much that he says will suit the story of the destruction of the ancient city on the Tigris, but to shew that 'Nineve' is not to be confined to that special city, some words are added which are too great for a single town, such as "There was no end to the nations thereof," and "Thou hast multiplied thy merchandise above the stars of the heaven,"—that is, the Church².

In Rule v there comes a truly marvellous dissertation upon Times, Seasons and Numbers. Nothing less than a quotation of the original in full would do justice to the extraordinary ingenuity by which almost any number can be made to mean any other. Thus the time between the Death of Christ on the cross and His Resurrection is proved to have been three days and three nights by the following process of reasoning. The time in question appears to be the evening of Friday, the whole of Saturday, and until sunrise on Sunday. Tyconius says:—any part of Friday or Sunday may stand for the whole day, because it is written "Vespera et

¹ pp 31, 32.

² Nah iii 3, 16, p 42.

manc dies unus" (Ge i 5). But Saturday must be complete, for we read "A uespera in uesperam obseruari diem sabbatorum" (Lev xxiii 32). Finally, the Resurrection took place when it was yet dark (Jn xx 1) on Sunday morning, because "competit operibus Dei, ut non dies obscuraretur in noctem sed nox luceat in diem. ipsa enim nox inluminatur et efficitur dies, quod est figura eorum quae facturns erat in Christo¹." This is a happy thought, whatever we may think of it as exegesis.

The sixth Rule is devoted to what Tyconius called *Recapitulatio*. This is by no means identical with what we usually mean by 'recapitulation'; and the neglect of the distinction has given rise to a certain amount of misunderstanding from the time of S. Augustine onward, and has produced a confusion in the text of one of our principal manuscript authorities². According to the terminology of Tyconius a 'recapitulation' is made when a Biblical writer is speaking both of the type and the antitype, the promise and the fulfilment. For just as the Church and her Head are not two but one according to the "subtle eloquence of the Spirit," and may therefore appropriately be the subject of the same prophecy, so also the type and the antitype are in a measure one in the prophet's mind. Thus we read in Mt xxiv 15: "When ye see that which was spoken by Daniel the prophet, then let them which are in Judaea flee to the mountains." What was spoken by Daniel had come to pass long ago, for the direct fulfilment had been only one of the types of the general coming of Antichrist. But the Evangelist 'recapitulates' this and joins the events together by saying 'then'; that is, when a similar state of things is seen again in the world. Tyconius seems to realise that others might feel the difficulties of this method of interpretation, in which both the class of beings to which a prophecy refers and the time for which it is appropriate are left to the intelligence of the reader. He therefore makes a digression to shew that in several texts, even in the Epistles, much is really hinted at rather than expressly stated, and that simply to take

¹ Similar reckonings of the "three days and three nights" are found in Aug *Serm cxxxi* (=Eug 445) and *Quaest Ev* 17 (=Eug 447). In these passages S. Augustine seems to be influenced by Tyconius. See also Cassian, *contra Nest* vi 23.

² See pp xxxvi, xxxvii.

what the Apostle says, and no more, would lead to manifest absurdity.

The seventh Rule is occupied in shewing that prophecies about the Devil and his followers are subject to the same rules as those about Christ and His Church. As the Church is the Body of Christ, so the wicked are the Body of the Devil. There is however one difference. In the Church are false brethren. Jacob and Solomon and other types of the Church have also a wicked side; for the Church is black as well as comely. But the followers of the Devil are altogether bad. Esau, Seir, Theman are types of the bad alone. Even if the Evil One is said to be ornamented with precious stones¹, these ornaments are only the "men of excellent intelligence and powerful genius" whom he has stolen from God: "Omnia enim quae fecit Deus bona sunt; horum diabolus usum non naturam mutauit²."

II. *The Date of the Book of Rules.*

The date of the work is of some importance in estimating the value of the text of the Biblical quotations, as we cannot suppose that the Donatist Bible entirely escaped the tendency to eclectic revision which prevailed in the fourth century. A few years difference in the date of the publication of the Book of Rules might conceivably have produced a very considerable change in the text of the quotations.

The principal external evidence for the date is derived from the consideration that the work is decidedly earlier than 426 AD, the date of the second edition of the treatise *de Doctrina Christiana*, in which S. Augustine contrasts the time when Tyconius wrote with his own. "Non erat expertus hanc haeresem (Pelagianorum), quae nostro tempore exorta multum nos..... exercuit³."

A passage in Rule v (de Temporibus) supplies a further clue within the work itself. It runs as follows: "Vnus dies aliquando c anni sunt, sicut de Ecclesia scriptum est iacere in ciuitate ubi et

¹ Eze xxviii 13.

² Rule vii, p 82⁸.

³ See *de Doct Christ* iii 33.

Dominus eius cruci fixus est tres dies et dimidium (cf. Ap xi 8, 9), et: *Oportet filium hominis Hierusalem ire, et multa pati a senioribus et principibus sacerdotum et scribis, et occidi, et post tres dies resurgere; ipse enim tertio surrexit¹.*" The "Son of Man," by which expression Tyconius here understands the Church, not Christ², will come to the end of the long struggle in three days and a half—that is 350 years—after the Crucifixion. This brings us to 383 AD at the latest: therefore it would seem that Tyconius wrote before 383 AD.

III. *The Literary History of the Book of Rules.*

The Rules of Tyconius are explained and criticised by S. Augustine in his treatise *de Doctrina Christiana* III 30—37. This is no doubt the most important event in the history of the book. The great African theologian suggests a fresh title for Rules II and III, and gently complains that the treatment of Promises and Law is not quite full enough for the times of the Pelagian controversy. He also warns readers not to forget that Tyconius was not a Catholic: "Caute sane legendus est, non solum propter quaedam in quibus ut homo errauit, sed maxime propter illa quae sicut Donatista haereticus loquitur³." But this is S. Augustine's hardest word, and indeed throughout the whole review he treats Tyconius as an authority to be explained rather than as a theorist to be criticised.

S. Augustine is moreover a prime authority for such of Tyconius' Biblical Quotations as he himself quotes. The only passage of Tyconius' own writing which is given word for word is the preface, but wherever S. Augustine quotes a verse to shew how it is explained by Tyconius, he quotes it directly from the Book of Rules.

Two examples are given below to make this clear. The right-hand column contains quotations of the same verses from other works of S. Augustine.

¹ p 61.

² See pp 4, 7.

³ *de Doct Christ* iii 30.

Eze xxxvi 23

<i>de Doct Christ</i> iii (=Tyc. p 33)	<i>contr ep 2 Pelag</i> iv
et sanctificabo	et sanctificabo
nomen meum	nomen meum
<i>sanctum illud magnum</i>	<i>magnum</i>
quod <i>pollutum est</i>	quod <i>profanatum est</i>
<i>inter nationes</i>	<i>in gentibus</i>
<i>quod polluitis</i>	<i>et profanastis</i>
in medio eorum,	in medio eorum,
et scient gentes	et scient gentes
<i>quoniam ego sum</i>	<i>quia ego sum</i>
<i>dns,</i>	<i>dns, dicit Adonai dns,</i>
<i>dum sanctificabor</i>	<i>cum sanctificatus fuero</i>
in uobis	in uobis
ante oculos eorum.	ante oculos eorum.

Esai xiv 12 (after "Quomodo cecidit de caelo lucifer mane oriens")

<i>de Doct Christ</i> iii (=Tyc. p 70)	<i>de Genesi ad litt xi</i>
<i>contritus est</i>	<i>contritus est</i>
<i>in terra</i>	<i>in terram</i>
<i>qui mittit</i>	<i>qui mittebat</i>
<i>ad omnes gentes</i>	<i>ad omnes gentes</i>

In the last instance, the difference of reading corresponds to a difference of interpretation; for "contritus est in terra" is explained to mean that the Devil is defeated on earth in the person of wicked men who perish, while "contritus est in terram" is referred to the fall of the Evil Angels.

It is worthy of notice in passing that the whole passage in *de Genesi ad litt xi* from which Isaiah xiv 12 is quoted above seems to shew the influence of Tyconius on S. Augustine. Tyconius is not named, but S. Augustine argues from Isaiah xiv and Ezekiel xxviii as in Rule VII, though the text of these passages as he quotes them is independent of Tyconius. Such words as these seem an echo of the Book of Rules: "*Tu autem dixisti sensu tuo, In caelum ascendam, super sidera caeli ponam thronum meum.....et cetera, quae in figura regis uelut Babylonis in diabolum dicta intelleguntur, plura in eius corpus conueniunt, quod etiam de humano genere congregat... Sicut enim qui erat diabolus homo dictus est, ut in Evangelio: Inimicus homo hoc fecit, ita qui homo erat diabolus dictus est... Et sicut corpus*

Christi, quod est Ecclesia, dicitur Christus,...eo modo etiam corpus diaboli, cui caput est diabolus...dicitur diabolus... Itaque lucifer qui mane oriebatur et cecidit, potest intellegi apostatarum genus uel a Christo uel ab Ecclesia, quod ita conuertitur ad tenebras amissa luce, quam portabat¹, quem ad modum qui conuertuntur ad Deum a tenebris ad lucem transeunt, id est qui fuerunt tenebrae fiant lux²."

In Cassian *contra Nestorium* vi 23 (C.S.E.L. xvii), about 429 AD, is a short *résumé* of the first part of Reg v, but Tyconius is not mentioned by name.

The Book of Rules is next referred to in the "Liber de Promissionibus" which is usually bound up with the works of S. Prosper of Aquitaine, and which seems to have been written in Africa between 450 and 455 AD³. I have thought it worth while to quote the reference to Tyconius in full, as it shews how his eschatological calculations were explained away by readers in the succeeding century. The passage is *de Promissionibus* iv 13 (Migne li 848): ".....septimus dies qui mane tantum, et uesperam non habebit. quam requiem sabbati omni praecepto diuinitas ipsa seruandam commendat⁴, ut uacantes ab omni opere malo *mane astemus* (Ps v 5), ut contemblemur eum *qui coronat in miseratione et misericordia* (Ps cii 2), omnes iuste iudicans et inique neminem damnans. sed de his Tyconius multa conscripsit. consummationem uero perfectionemque temporum trium annorum et sex mensium —qui dicti sunt dies MCCLX, et menses faciunt XL et II—non tantum Apocalypsis Iohannis quantum et Daniel propheta commendat, quibus *ciuitatem sanctam calcari* (Ap xi 2)⁵ ut aestimatur ab haereticis et maxime Arianis, qui tunc plurimum poterunt."

The next reference to the Book of Rules is found in the commentary on the Pentateuch compiled by John the Deacon. This John the Deacon certainly lived before Gregory the Great, and he may be identical with Pope John III. A ms of the commentary exists at Paris⁶, from which Dom Pitra edited some portions. The work consists of extracts from earlier writers, among which is found one passage from Rule V⁷. This is pub-

¹ Cf Reg vii, p 85^{22,27}.

² Cf Regg iv, p 48²⁰; v, p 57^{18 ff.}

³ See Migne li 731, 732.

⁴ Cf Reg v, p 62.

⁵ Cf Reg v, p 61.

⁶ Cod Lat 838.

⁷ See pp 55, 56.

lished in *Spicilegium Solesmense* i 294, 295. The extract is introduced as a comment on Ex xii 40, and it is most likely that John the Deacon was induced in this single instance to quote the Book of Rules, because S. Augustine had mentioned Tyconius when commenting on that verse¹. But the reference itself is in any case independent, as John the Deacon makes an exact quotation of some length, while S. Augustine merely refers to the interpretation of Tyconius.

In the 6th century the Book of Rules is praised in general terms by Cassiodorus, and recommended to students of Scripture². His contemporary Primasius on the other hand does not mention this work, though his commentary on the Apocalypse is based on that of Tyconius.

S. Isidore of Seville, about the beginning of the 7th century, describes the Rules in the "Liber Sententiarum"³. Tyconius is not once named, but the Rules are said to be the work of "certain wise men." S. Isidore's description is mainly taken from *de Doct Christ* iii, but he must also have been familiar with the Book of Rules itself. Thus in describing Rule iv he quoted Isaiah xiii 17, adding Tyconius' explanation⁴, though that passage is not mentioned by S. Augustine. The text of the quotations themselves is assimilated to the Vulgate, as in the other works of S. Isidore.

The account of the Rules which Bede prefixed to his *Explanatio Apocalypsis* is entirely taken from S. Augustine. There is however an interesting reference to them in Hinemar (Migne cxxv 297). He is speaking of the heretic Godescalc: "imitari uolens Isidorum de Ticonio et aliis sapientibus septem in sacris scripturis regulas excerptem, satis insulse nausiauit." As S. Isidore never names Tyconius it may well be that Hinemar himself had read the Book of Rules. We shall see in the next section that the oldest and best MS of it now known was among the books which Hinemar gave to the Cathedral library at Reims.

The remaining *Testimonia Veterum* to the Rules are the Epitomes and the "Memoria Technica." The latter is a set of seven Hexameters, first published in the French Departmental Catalogue of 1849 (vol i 88) from a 13th cent. MS at Laon. I

¹ *Quaest in Hept* ii 47.

² *Cassiod de Inst diuin litt* x.

³ *Isid Sent* i 19.

⁴ Reg iv, p 51²⁵.

have found the lines in two MSS at Rome, of the 14th and 15th centuries respectively. From the extensive variations in these MSS it is evident that the common original must have been much earlier than the oldest of the three, but there is no proof that the verses are independent of S. Augustine's review¹.

Two Epitomes of the Rules were published by Dom Pitra in vol iii of the *Spicilegium Solesmense*. One² is merely a repetition of S. Augustine's remarks, and only noticeable for the statement that S. Augustine added three more Rules to the Seven. As a matter of fact, in the earlier chapters of *de Doct Christ* iii S. Augustine gives some rules for interpreting certain classes of Scripture passages, but in no sense does he attach them to the Rules of Tyconius³.

The other Epitome, published in *Spicil. Sol.* iii 397, is more interesting, though it also has no direct connection with the work of Tyconius, being entirely based on SS. Augustine and Isidore. This comes out very clearly from an examination of the text of the Biblical quotations. S. Isidore conforms Tyconius' quotations to the Vulgate, but S. Augustine quotes them exactly. The Epitome agrees with S. Augustine as far as he goes, but where S. Isidore refers to a quotation of Tyconius not given by S. Augustine the text of the Epitome agrees with S. Isidore,—that is, with the Vulgate. For example, both S. Isidore and the Epitome quote Isaiah xiii 5 and 11 together thus: *Et disperdam omnem terram, et uisitabo super orbem mala*, which is word for word with the Vulgate, except that the latter has *ut disperdet*⁴. On the other hand the direct dependence of the Epitome on S. Augustine is unmistakeable in the description of Rule v: “Duobus autem modis ualet haec regula aut tropo synecdoche quod expositum est, aut legitimis numeris quos eminentius diuina Scriptura commendat.” This is word for word from S. Augustine, except that he writes “uigere dicit hanc regulam,” and that the phrase “quod expositum est” stands for S. Augustine's explanation.

¹ See p 86.

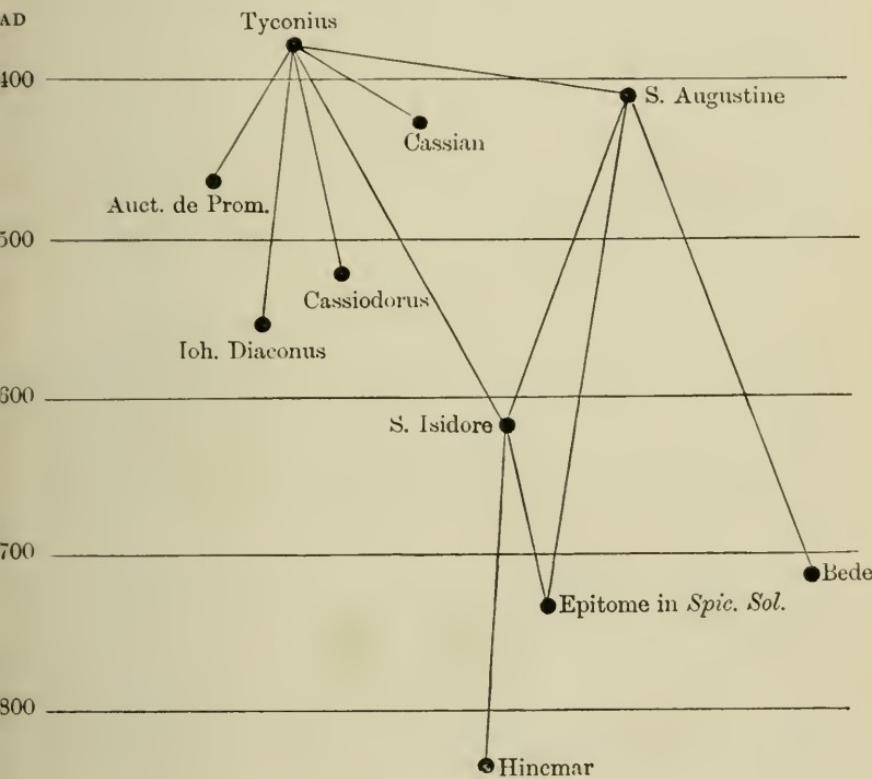
² *Spic. Sol.* iii 445.

³ Jacob Perez of Valencia, who also gives ten rules in his commentary on the Psalms (AD 1506) in imitation of the rules of Tyconius, is entirely dependent for them on S. Aug *de Doct Christ*.

⁴ Contrast Reg iv, pp. 50²³, 51¹⁰.

Three MSS of this Epitome are mentioned in the *Spicilegium Solesmense*, one being of the 12th cent. I have seen two others, one at Paris (Bibl. Nat. ms Lat. 14402), and one at Oxford (Canonici Patr. Eccl. 88). No doubt there are several more¹. The Epitome generally occupies the fly-leaf at the beginning or the end of a Biblical or quasi-Biblical ms.

The discussion of the Monza Epitome belongs to the section treating of the MSS of the Book of Rules.



The mutual relations of the Patristic references to the Book of Rules will be seen at a glance by the diagram here annexed. Yet it hardly does justice to the preponderating influence of

¹ Such a one must be Munich, Cod. lat. 22239 (*Windberg* 39), written AD 1279: “f 226 de Tyconii vii regulis, id est modis loquendi diuersis in sacra scriptura; f 227 Arbores historiarum, etc.” The lost Cluny ms may also have merely contained the Epitome, not the Book of Rules itself; see p xxviii.

have found the lines in two MSS at Rome, of the 14th and 15th centuries respectively. From the extensive variations in these MSS it is evident that the common original must have been much earlier than the oldest of the three, but there is no proof that the verses are independent of S. Augustine's review¹.

Two Epitomes of the Rules were published by Dom Pitra in vol iii of the *Spicilegium Solesmense*. One² is merely a repetition of S. Augustine's remarks, and only noticeable for the statement that S. Augustine added three more Rules to the Seven. As a matter of fact, in the earlier chapters of *de Doct Christ* iii S. Augustine gives some rules for interpreting certain classes of Scripture passages, but in no sense does he attach them to the Rules of Tyconius³.

The other Epitome, published in *Spicil. Sol.* iii 397, is more interesting, though it also has no direct connection with the work of Tyconius, being entirely based on SS. Augustine and Isidore. This comes out very clearly from an examination of the text of the Biblical quotations. S. Isidore conforms Tyconius' quotations to the Vulgate, but S. Augustine quotes them exactly. The Epitome agrees with S. Augustine as far as he goes, but where S. Isidore refers to a quotation of Tyconius not given by S. Augustine the text of the Epitome agrees with S. Isidore,—that is, with the Vulgate. For example, both S. Isidore and the Epitome quote Isaiah xiii 5 and 11 together thus: *Et disperdam omnem terram, et uisitabo super orbem mala*, which is word for word with the Vulgate, except that the latter has *ut disperdet*⁴. On the other hand the direct dependence of the Epitome on S. Augustine is unmistakeable in the description of Rule v: “Duobus autem modis ualet haec regula aut tropo synecdoche quod expositum est, aut legitimis numeris quos eminentius diuina Scriptura commendat.” This is word for word from S. Augustine, except that he writes “uigere dicit hanc regulam,” and that the phrase “quod expositum est” stands for S. Augustine's explanation.

¹ See p 86.

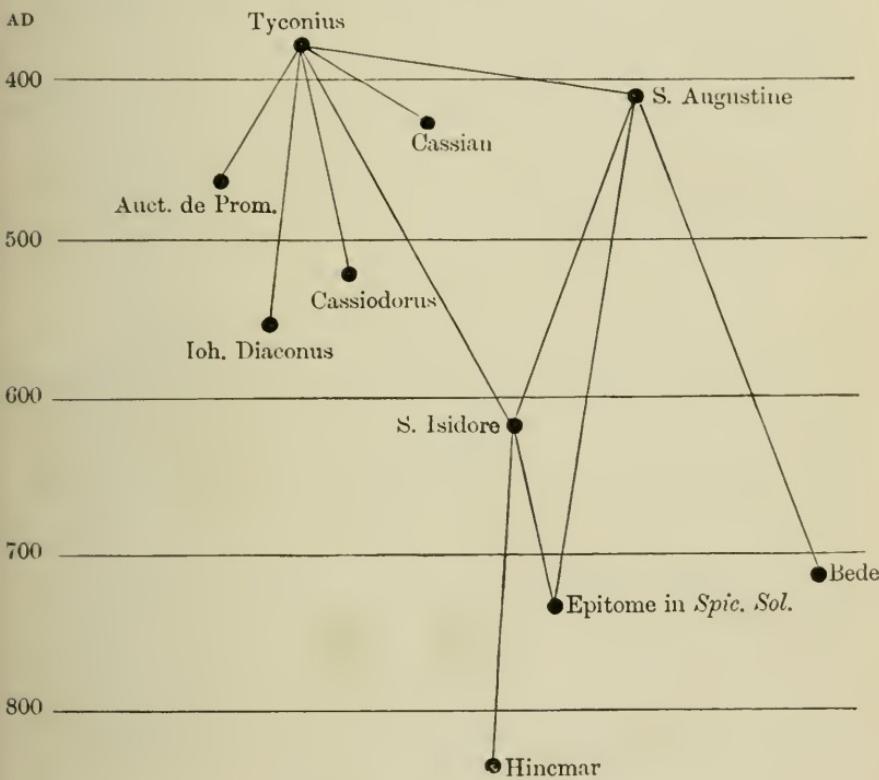
² *Spic. Sol.* iii 445.

³ Jacob Perez of Valencia, who also gives ten rules in his commentary on the Psalms (AD 1506) in imitation of the rules of Tyeonius, is entirely dependent for them on S. Aug *de Doct Christ*.

⁴ Contrast Reg iv, pp. 50²³, 51¹⁰.

Three MSS of this Epitome are mentioned in the *Spicilegium Solesmense*, one being of the 12th cent. I have seen two others, one at Paris (Bibl. Nat. ms Lat. 14402), and one at Oxford (Canonici Patr. Ecel. 88). No doubt there are several more¹. The Epitome generally occupies the fly-leaf at the beginning or the end of a Biblical or quasi-Biblical MS.

The discussion of the Monza Epitome belongs to the section treating of the MSS of the Book of Rules.



The mutual relations of the Patristic references to the Book of Rules will be seen at a glance by the diagram here annexed. Yet it hardly does justice to the preponderating influence of

¹ Such a one must be Munich, Cod. lat. 22239 (*Windberg* 39), written AD 1279: “f 226 de Tyconii vii regulis, id est modis loquendi diuersis in sacra scriptura; f 227 Arbores historiarum, etc.” The lost Cluny ms may also have merely contained the Epitome, not the Book of Rules itself; see p xxviii.

S. Augustine, for the sole reference to Tyconius' book independent of the review in *de Doctrina Christiana* is that by the author of the *de Promissionibus*. He was an African, and perhaps for that reason familiar with the book which his countryman had written less than a century before¹. But Cassian and John the Deacon quote the Book of Rules only to illustrate a passage where Tyconius' explanation had been already noticed by S. Augustine; Cassiodorus names Tyconius only in the sentence in which he recommends the study of the *de Doctrina Christiana*; S. Isidore follows S. Augustine's remarks more than the original Seven Rules. Therefore it is not unlikely that the fame of the book in the Middle Ages and its preservation to the present day is entirely due to S. Augustine. It was his recommendation, rather than the intrinsic merit of the work of a Donatist, that secured the respect of Latin Christendom.

IV. *The MSS and Editions of the Book of Rules.*

Of the five MSS of the *Liber Regularum* of which we have any knowledge one is now lost. The lost MS however, together with two of the others, was a transcript direct or mediate of one of the remaining pair, so that its disappearance only affects the later history of the text.

1. CODEX REMENSIS (R), saec. ix. Cod. lat. 364 of the Municipal Library at Reims (Haenel's 252 bis), formerly part of the Cathedral Library. A vellum quarto of 35 leaves written in neat Caroline minuscules with two columns of 28 lines on a page, making 139 columns of writing, the last column being blank. R never contained the last two-thirds of Reg VII; the text breaks off in the middle of a sentence and the colophon FINIT LIBER TYCONII is added in red. The present binding is modern, and the only signatures (*foll. 1r, 9r, 17r, 25r* and *33r*) are also modern and in Arabic numerals. At the foot of *foll. 16v, 17r* an ancient hand has scrawled in capitals HINCMARVS ARCHIEPS DEDIT SCAE MARIAE REMENSI. The same words appear on the last page.

¹ See above, p xx, and *Tillemont*, xvi 28.

At the bottom of the first page also is DEDIT etc, so that the Rules may once have been bound up with some other work, on the last page of which was written *Hincmarus Archieps*; but as it appears from a scrawl on the fly-leaf at the end, written May 14, 1412, that R then as now contained only the *Liber Regularum* "sine primo folio," the loss must be ancient, if indeed what is now missing was ever more than the fly-leaf at the beginning. The same words (*Hincmarus Archieps* etc) in the same hand appear in the 9th cent. ms of Victor of Capua's Harmony, which also came from the Cathedral Library. As there is some evidence¹ that Hincmar knew of Tyconius independently of S. Isidore, there is little reason to doubt the historical accuracy of the statement that the book was given by him.

The text of R is divided into short paragraphs with capitals at the beginning of them outside the line. These paragraphs seem to be older than the ms itself, as they now and then preserve the right divisions in places where the text of R is corrupt². The usual contractions are found in R; e for ae is rare, ae being generally written in full; & is used even in such cases as d&e for de te; i is lengthened before n at the beginning of a word to distinguish 'in' from 'm.' Quotations generally have ; placed against them in the margin. Titles, subscriptions, etc, are in regular red capitals. The ink is still very black and the ms in excellent condition. The changes in the text seem all contemporary. There are several long erasures underneath the present writing, but the character of the text does not seem specially affected at these points³.

Sabatier was the first to make critical use of Cod. R. In the year 1727, in the midst of the preparation of his great collection of all the pre-Hieronymian Biblical quotations then available, he was obliged to leave Paris on account of the Jansenist troubles, and retired to a sort of exile at Reims⁴. This was the occasion of his coming across our ms. He was for a time Librarian in

¹ See p xxi, and compare Berger, *Vulgata*, p 281.

² See Reg 1, pp 5^{21, 22}, 7^{23, 24}.

³ Thus in the long erasure pp 6²⁴—7⁶ R is the only witness for the certainly genuine 'Lucan' for 'Lucam,' and 'generauit' for 'genui.'

⁴ O. Lat. Bibl. Texts I xxvii, and Sab. III xxviii.

the Monastery of S. Nicasius¹ and made a catalogue of the MSS there, but he also quotes from the MSS belonging to the Cathedral. In the earlier parts of the Bible Sabatier simply cites Tyconius from the *Maxima Bibliotheca Veterum Patrum*, tom. vi, pp 49—67, but from Hier xxv 35 (chap xlix *Hebr*) onwards he makes considerable use of R.

I collated R in July 1891, and saw it again in May 1892. The Editor of this series also was kind enough to re-examine several doubtful passages in September of the latter year, so that I hope a considerable degree of accuracy has been insured. I have not noticed all the interchanges of *e* and *æ*, but with that exception I have tried to include every variation.

2. **CODEX VATICANUS REGINENSIS 590 (V), saec. x.** A vellum quarto containing the Book of Rules (*ff* 91—146), preceded by the Life of S. Fulgentius and his two books *de Remissione Peccatorum*. The writing is in one column with hardly any divisions; those which are found are often badly placed and have no connection with the paragraphs in R. Rules v and vi also are divided differently. The style of writing is the ordinary minuscule. ‘Ecclesia’ and its oblique cases are often written ‘eccl’ without any termination. There are many changes in the text by a contemporary corrector (*Vcorr*), mostly designed to improve the orthography and grammar, but including a few conjectural readings. Besides the regular corrector there are a few changes made by a later hand, possibly none other than the scribe of the Paris MS. V is described in Reifferscheid’s *Bibliotheca Patrum Latinorum Italica*, p 407, but the text has never been published. I collated the MS in March and April 1892.

3. **COD. PARISIENSIS (P), saec. xi, now Bibl. Nat. Lat. 2359,** but formerly belonging to the Monastery of S. Martin des Champs near Paris. The original contents of P were Bede on the Acts, followed by S. Fulgentius and the Book of Rules as in Cod. V. These are now preceded by a 12th cent. MS of S. ‘Ildefunsus,’ but in the 13th century catalogue of the library of S. Martin des Champs the two books are separate. Collated in September 1891.

¹ *Sab.* III xxix.

4. *Cod. OXONIENSIS* (O), *saec. xii exeunt.*, now *Marshall 21* in the Bodleian, but formerly at the Church of S. Peter in Ghent. O contains Hilary on S. Matthew with the Book of Rules following it. The initial letters of each work are illuminated in colours. Collated in June 1891.

5. “*Cod. Claromarisci Abbatiae iuxta Audomaropolim, quem contulit P. And. Schottus, Soc. Iesu, anno 1618.*” This MS has disappeared, and it is only known by the readings inserted in the margin of the edition of 1622. What remained after the Revolution of the books of the Cistercian Abbey of Clairmarais near S. Omer were removed to the S. Omer Municipal Library, but the Tyconius is not there. As however the Abbey Library was burnt in 1638, and moreover as only 117 out of the 270 MSS which were at Clairmarais in 1789 are now to be found, it is no wonder that this book is among the lost. Its readings are quoted with the sign C.

6. A paper MS at Basle of the 16th century. It is unbound and without class-mark¹. Quoted as B.

7. *CODEX MODOETIANUS* (M), *saec. ix—x*, numbered ^{c—2}
₆₂ in the Cathedral Library at Monza near Milan, is a vellum MS of 210 leaves about 10 in. × 6½ in., containing ‘Ambrosiaster’ on the Pauline epistles (including Hebrews). The last five leaves are occupied with an abridgment of the Book of Rules. The extracts embrace matter found on pages 1—39 and 50—68 of this edition, and are simply headed with the words VII · TICONII REGVLAE. At the end of the volume is the note “ego Liuthprandus scripsi hoc librum.”

I first heard of M through a communication kindly made to the Editor of this series by Dom Amelli of Monte Cassino in the summer of 1893. I was unable to go to Monza myself, but Dr Ceriani of the Ambrosian Library at Milan most kindly had a complete transcript prepared for me, which is given in full in Appx. I (pp 89—98)².

¹ “*Ex Museo Faeschii,*” Haenel 656 bis.

² I have also to thank Dr Varisco of Monza for kindly sending me very full preliminary information concerning the ms.

M has been for a long time at Monza, possibly ever since it was written. It seems to be identical with the volume described in the catalogue of AD 1275: "Item in alio volumine augustinus super epistolras pauli" (Frisi's *Monza* II 135). S. Augustine did not write a commentary on the Pauline epistles, but other errors occur elsewhere in the Catalogue, so that the commentary of 'Ambrosiaster' may really be meant. Our ms is described in Frisi III 30, No. LXVII.

In the 12th cent. catalogue of the Cluny Library (published by Delisle¹) No 274 is thus described: *Volumen in quo continentur vii libri Ticonii de multiplici uarietate et passiones sanctorum Nazarii et Celsi et sermones et hymni et misse, etc.* If this was a ms of the Book of Rules it is quite lost, but the rest of the contents of the Codex suggest that it may have been only the second Epitome described on p xxii.

The text of the Book of Rules was first published by Grynæus at Basle in 1569 among the *Orthodoxographia*. Grynæus' text was repeated (with several misprints²) in the *first* edition only of de la Bigne's *Bibliotheca Patrum*, Paris 1575³.

In 1622 the Jesuit Andreas Schott edited the Rules for the Appendix of the *Magna Bibliotheca Veterum Patrum*. In the margin he inserted several readings from the lost S. Omer ms, and he also appears to have now and then emended the text from the same source⁴. But this is of very rare occurrence, and for the most part even the misprints of the *editio princeps* are repeated. Schott's edition appears again in the *Maxima Bibliotheca*, from which Sabatier mainly quotes, and the pages of which appear in the margin of this edition. In 1772 another edition

¹ ii 237.

² E.g. 'esis' for 'eris' in the last line.

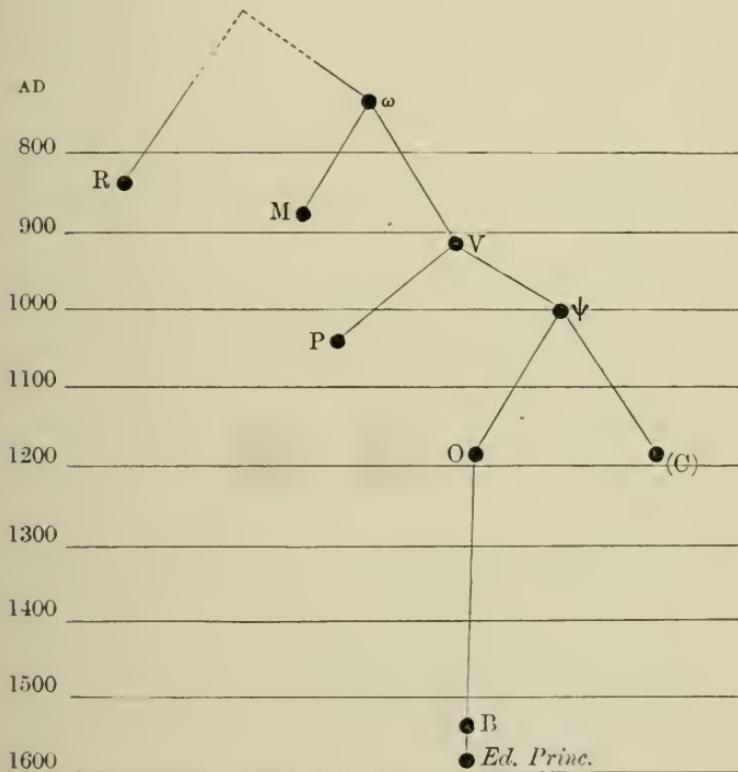
³ The other editions of de la Bigne do not contain the Rules; see *Tillemont*, vi 148.

⁴ Thus in Reg II, p 11⁸ *nequam ille seruus* is the reading of the ms; Grynæus left out *nequam*, but it is inserted by Schott, though it is a reading quite different from the Vulgate. On the other hand he leaves *mente* for *monte* (Reg I, p 2²²), though that is a simple printer's blunder, and changes *seuere*—a mistake of the *editio princeps* for *sed seuere* (Reg III, p 16⁷)—into *sed vere*, which has remained in all subsequent editions.

of Tyconius came out in Galland, tom. viii. Some of the misprints in Schott's edition were removed, and a few conjectures made without any warning to the reader, but no MS was used. Finally, Galland's edition was reprinted in Migne, tom. xvii, with several fresh misprints.

V. *The Genealogy of the MSS.*

The object of this section is to shew that Cod. V is the sole ancestor of Codd. P O B C and the Editions. For the sake of clearness I give here what I conceive to be the relations of the MSS to one another, including the Monza Epitome (M). Greek letters represent hypothetical lost MSS.



- Derivation of B and *p* (the *editio princeps*) from O.
A large number of the extraordinary corruptions which have

M has been for a long time at Monza, possibly ever since it was written. It seems to be identical with the volume described in the catalogue of AD 1275: "Item in alio uolumine augustinus super epistolas pauli" (Frisi's *Monza* II 135). S. Augustine did not write a commentary on the Pauline epistles, but other errors occur elsewhere in the Catalogue, so that the commentary of 'Ambrosiaster' may really be meant. Our ms is described in Frisi III 30, No. LXVII.

In the 12th cent. catalogue of the Cluny Library (published by Delisle¹) No 274 is thus described: *Volumen in quo continentur vii libri Ticonii de multiplici uarietate et passiones sanctorum Nazarii et Celsi et sermones et hymni et misse, etc.* If this was a ms of the Book of Rules it is quite lost, but the rest of the contents of the Codex suggest that it may have been only the second Epitome described on p xxii.

The text of the Book of Rules was first published by Grynæus at Basle in 1569 among the *Orthodoxographa*. Grynæus' text was repeated (with several misprints²) in the first edition only of de la Bigne's *Bibliotheca Patrum*, Paris 1575³.

In 1622 the Jesuit Andreas Schott edited the Rules for the Appendix of the *Magna Bibliotheca Veterum Patrum*. In the margin he inserted several readings from the lost S. Omer ms, and he also appears to have now and then emended the text from the same source⁴. But this is of very rare occurrence, and for the most part even the misprints of the *editio princeps* are repeated. Schott's edition appears again in the *Maxima Bibliotheca*, from which Sabatier mainly quotes, and the pages of which appear in the margin of this edition. In 1772 another edition

¹ ii 237.

² E.g. 'esis' for 'eris' in the last line.

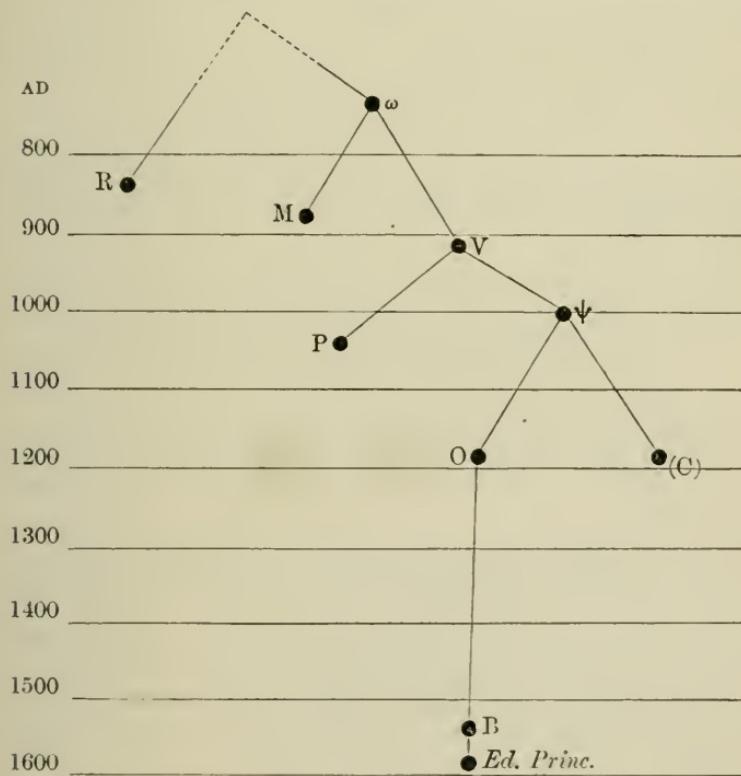
³ The other editions of de la Bigne do not contain the Rules; see *Tillemont*, vi 148.

⁴ Thus in Reg II, p 11⁸ *nequam ille sernus* is the reading of the ms; Grynæus left out *nequam*, but it is inserted by Schott, though it is a reading quite different from the Vulgate. On the other hand he leaves *mente* for *monte* (Reg I, p 2²²), though that is a simple printer's blunder, and changes *sæuere*—a mistake of the *editio princeps* for *sed seuere* (Reg III, p 16⁷)—into *sed vere*, which has remained in all subsequent editions.

of Tyconius came out in Galland, tom. viii. Some of the misprints in Schott's edition were removed, and a few conjectures made without any warning to the reader, but no MS was used. Finally, Galland's edition was reprinted in Migne, tom. xvii, with several fresh misprints.

V. *The Genealogy of the MSS.*

The object of this section is to shew that Cod. V is the sole ancestor of Codd. P O B C and the Editions. For the sake of clearness I give here what I conceive to be the relations of the MSS to one another, including the Monza Epitome (M). Greek letters represent hypothetical lost MSS.



1. Derivation of B and *p* (the *editio princeps*) from O.

A large number of the extraordinary corruptions which have

M has been for a long time at Monza, possibly ever since it was written. It seems to be identical with the volume described in the catalogue of AD 1275: "Item in alio volumine augustinus super epistolas pauli" (Frisi's *Monza* II 135). S. Augustine did not write a commentary on the Pauline epistles, but other errors occur elsewhere in the Catalogue, so that the commentary of 'Ambrosiaster' may really be meant. Our ms is described in Frisi III 30, No. LXVII.

In the 12th cent. catalogue of the Cluny Library (published by Delisle¹) No 274 is thus described: *Volumen in quo continentur vii libri Ticonii de multiplici uarietate et passiones sanctorum Nazarii et Celsi et sermones et hymni et misse, etc.* If this was a ms of the Book of Rules it is quite lost, but the rest of the contents of the Codex suggest that it may have been only the second Epitome described on p xxii.

The text of the Book of Rules was first published by Grynæus at Basle in 1569 among the *Orthodoxographa*. Grynæus' text was repeated (with several misprints²) in the first edition only of de la Bigne's *Bibliotheca Patrum*, Paris 1575³.

In 1622 the Jesuit Andreas Schott edited the Rules for the Appendix of the *Magna Bibliotheca Veterum Patrum*. In the margin he inserted several readings from the lost S. Omer ms, and he also appears to have now and then emended the text from the same source⁴. But this is of very rare occurrence, and for the most part even the misprints of the *editio princeps* are repeated. Schott's edition appears again in the *Maxima Bibliotheca*, from which Sabatier mainly quotes, and the pages of which appear in the margin of this edition. In 1772 another edition

¹ ii 237.

² E.g. 'esis' for 'eris' in the last line.

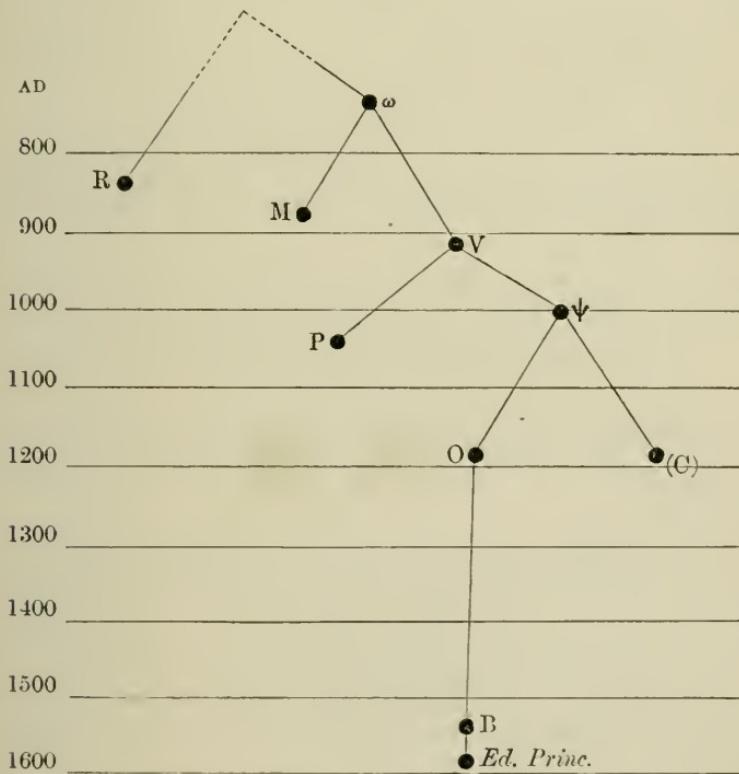
³ The other editions of de la Bigne do not contain the Rules; see *Tillemont*, vi 148.

⁴ Thus in Reg II, p 11⁸ *nequam ille seruus* is the reading of the ms; Grynæus left out *nequam*, but it is inserted by Schott, though it is a reading quite different from the Vulgate. On the other hand he leaves *mente* for *monte* (Reg I, p 2²²), though that is a simple printer's blunder, and changes *sæuere*—a mistake of the *editio princeps* for *sed seuere* (Reg III, p 16⁷)—into *sed vere*, which has remained in all subsequent editions.

of Tyconius came out in Galland, tom. viii. Some of the misprints in Schott's edition were removed, and a few conjectures made without any warning to the reader, but no MS was used. Finally, Galland's edition was reprinted in Migne, tom. xvii, with several fresh misprints.

V. *The Genealogy of the MSS.*

The object of this section is to shew that Cod. V is the sole ancestor of Codd. P O B C and the Editions. For the sake of clearness I give here what I conceive to be the relations of the MSS to one another, including the Monza Epitome (M). Greek letters represent hypothetical lost MSS.



- Derivation of B and *p* (the *editio princeps*) from O.
A large number of the extraordinary corruptions which have

M has been for a long time at Monza, possibly ever since it was written. It seems to be identical with the volume described in the catalogue of AD 1275: "Item in alio volumine augustinus super epistolas pauli" (Frissi's *Monza* II 135). S. Augustine did not write a commentary on the Pauline epistles, but other errors occur elsewhere in the Catalogue, so that the commentary of 'Ambrosiaster' may really be meant. Our ms is described in Frissi III 30, No. LXVII.

In the 12th cent. catalogue of the Cluny Library (published by Delisle¹) No 274 is thus described: *Volumen in quo continentur vii libri Ticonii de multiplici uarietate et passiones sanctorum Nazarii et Celsi et sermones et hymni et misse, etc.* If this was a ms of the Book of Rules it is quite lost, but the rest of the contents of the Codex suggest that it may have been only the second Epitome described on p xxii.

The text of the Book of Rules was first published by Grynæus at Basle in 1569 among the *Orthodoxographa*. Grynæus' text was repeated (with several misprints²) in the first edition only of de la Bigne's *Bibliotheca Patrum*, Paris 1575³.

In 1622 the Jesuit Andreas Schott edited the Rules for the Appendix of the *Magna Bibliotheca Veterum Patrum*. In the margin he inserted several readings from the lost S. Omer ms, and he also appears to have now and then emended the text from the same source⁴. But this is of very rare occurrence, and for the most part even the misprints of the *editio princeps* are repeated. Schott's edition appears again in the *Maxima Bibliotheca*, from which Sabatier mainly quotes, and the pages of which appear in the margin of this edition. In 1772 another edition

¹ ii 237.

² E.g. 'esis' for 'eris' in the last line.

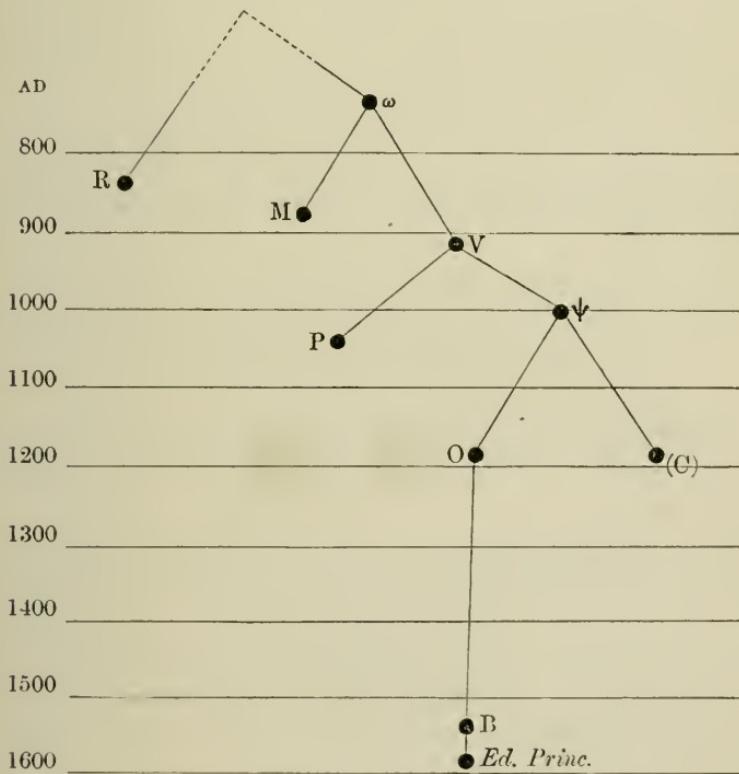
³ The other editions of de la Bigne do not contain the Rules; see *Tillemont*, vi 148.

⁴ Thus in Reg II, p 11⁸ *nequam ille seruus* is the reading of the ms; Grynæus left out *nequam*, but it is inserted by Schott, though it is a reading quite different from the Vulgate. On the other hand he leaves *mente* for *monte* (Reg I, p 2²²), though that is a simple printer's blunder, and changes *sæuere*—a mistake of the *editio princeps* for *sed seuere* (Reg III, p 16⁷)—into *sed vere*, which has remained in all subsequent editions.

of Tyconius came out in Galland, tom. viii. Some of the misprints in Schott's edition were removed, and a few conjectures made without any warning to the reader, but no MS was used. Finally, Galland's edition was reprinted in Migne, tom. xvii, with several fresh misprints.

V. *The Genealogy of the MSS.*

The object of this section is to shew that Cod. V is the sole ancestor of Codd. P O B C and the Editions. For the sake of clearness I give here what I conceive to be the relations of the MSS to one another, including the Monza Epitome (M). Greek letters represent hypothetical lost MSS.



1. Derivation of B and *p* (the *editio princeps*) from O.

A large number of the extraordinary corruptions which have

hitherto defaced the printed text of Tyconius come from O, the ms now in the Bodleian.

For example :

Reg I, p 5⁹ nouissimo aduentu Domini...nemo ut aliqui putant *mentietur* R Vcorr P M

metietur V*

mercietur O

mereretur p, altered by Schott into *moreretur*!

Tyconius is talking of "false Christs," and says they appear before, not at the time of the Last Advent.

Reg III, p 15⁷ sed minus *liquet* quid sit...ex fide R

licet VP

lucet O p

The reading of O is evidently a mere correction of 'licet,' though it makes sense in itself.

Reg IV, p 33¹⁶ custodiatis et *faciat* R VP Aug^{loc cit}

operemini O p (=Vg, Eze xxxvi 27)

An illustration of the sporadic influence of the Vulgate on late Patristic mss.

Reg VII, p 79¹⁸ tres pueri, qui regem...unum Dominum asserendo *eiusdem Dei praesente uirtute confuderunt* VP

eiusdem Dei praesente (om *uirtute*) O C

eodem Dei praesente all edd.

Schott conjectures *eiusdem Dei praesentia*.

This instance shews a connection between Codd. O and C not shared by VP.

Thus the texts of the *editio princeps* and Cod. O stand very near to one another. The link of connection is the paper ms B at Basle. This ms is evidently printers' 'copy.' In the margin are red chalk marks and the numeration of the pages of p, the exact points where the pages begin being marked in the text, with the catchwords printed out, thus:

1353 et crescendo / terram / omnem textit.....

The greater part of B is written in a large clear Italic hand, but the first page is not so professional in appearance. It seems

almost as if Grynæus himself had begun it, and then ordered a copy to be made by a writer. At the top left-hand corner are the words

ex bibliotheca sti petri Gandensis,

which have been run through with a pen. The corresponding words in O are on the fly-leaf at the end: Lib' si petri gand.' ecclę. The opening words in B are *incipit liber Tichonij*, as in O, but this has been altered in the ms to *Tichonij liber* (without *incipit*), which is the title in p. As far as relates to the text, we find that, near as O and p stand together, B is nevertheless between the two. Three examples will be enough.

Reg I, p 2²² accepit omnem potestatem R VP C O M
For *potestatem* B has *p'tatem*; accordingly *ed. princ.* and all other editions have *pietatem*, though since Schott's time *potestatem* has had a place in the margin.

Reg III, p 22²¹ fidelis Deus R
fideles Deus VP (C) O

fidelis Deus is in the text of both B and p, but in the margin of B is *al' fideles*, and in the margin of all editions is *alias fideles*.

Reg VII, p 73²⁰ illum ab Aquilone persequar R VP O
illum persequar ab Aquilone B p and edd.

The Greek of Joel ii 20 is *τὸν ἀπὸ βορρᾶ ἐκδιάξω*.

Both external and internal evidence therefore prove that p, the *editio princeps*, was made from B, and that B is a copy of O. In what follows the readings of O alone will be quoted.

2. Proof that Codd. VP O C constitute one family.

Reg III, p 20²³ Salomon *in prece dedicationis templi... inquit* R
in praedicationis V
in predicatione P
in dedicatione O and edd.

P and O here give independent emendations of V.

Reg III, p 29¹¹ quod pars mala simulet se Iaeob
et sint duo sub uno nomine R
...et sine dubio uno nomine VP O and edd.

hitherto defaced the printed text of Tyconius come from O, the ms now in the Bodleian.

For example:

Reg I, p 5^o nouissimo aduentu Domini...nemo ut aliqui putant *mentietur* R Vcorr P M
metietur V*
mercietur O
mereretur p, altered by Schott into *moreretur*!

Tyconius is talking of "false Christs," and says they appear before, not at the time of the Last Advent.

Reg III, p 15⁷ sed minus *liquet* quid sit...ex fide R
licet VP
lucet O p

The reading of O is evidently a mere correction of 'licet,' though it makes sense in itself.

Reg IV, p 33¹⁶ custodiatis et *faciatis* R VP Aug^{loc cit}
operemini O p (=Vg, Eze xxxvi 27)

An illustration of the sporadic influence of the Vulgate on late Patristic MSS.

Reg VII, p 79¹⁸ tres pueri, qui regem...unum Dominum asserendo *eiusdem Dei praesente uirtute* confuderunt VP
eiusdem Dei praesente (om *uirtute*) O C
eodem Dei praesente all edd.

Schott conjectures *eiusdem Dei praesentia*.

This instance shews a connection between Codd. O and C not shared by VP.

Thus the texts of the *editio princeps* and Cod. O stand very near to one another. The link of connection is the paper ms B at Basle. This ms is evidently printers' 'copy.' In the margin are red chalk marks and the numeration of the pages of p, the exact points where the pages begin being marked in the text, with the catchwords printed out, thus:

1353 et crescendo / terram / omnem texit.....

The greater part of B is written in a large clear Italic hand, but the first page is not so professional in appearance. It seems

almost as if Grynaeus himself had begun it, and then ordered a copy to be made by a writer. At the top left-hand corner are the words

ex bibliotheca sti petri Gandensis,

which have been run through with a pen. The corresponding words in O are on the fly-leaf at the end: Lib' si petri gand.' ecclę. The opening words in B are *incipit liber Tichonij*, as in O, but this has been altered in the ms to *Tichonij liber* (without *incipit*), which is the title in p. As far as relates to the text, we find that, near as O and p stand together, B is nevertheless between the two. Three examples will be enough.

Reg I, p 2²⁸ accepit omnem potestatem R VP C O M

For *potestatem* B has *p'tatem*; accordingly *ed. princ.* and all other editions have *pietatem*, though since Schott's time *potestatem* has had a place in the margin.

Reg III, p 22²¹ fidelis Deus R

fideles Deus VP (C) O

fidelis Deus is in the text of both B and p, but in the margin of B is *al' fideles*, and in the margin of all editions is *alias fideles*.

Reg VII, p 73²⁰ illum ab Aquilone persequar R VP O

illum persequar ab Aquilone B p and edd.

The Greek of Joel ii 20 is *τὸν ἀπὸ βορρᾶ ἐκδιώξω*.

Both external and internal evidence therefore prove that p, the *editio princeps*, was made from B, and that B is a copy of O. In what follows the readings of O alone will be quoted.

2. Proof that Codd. VP O C constitute one family.

Reg III, p 20²³ Salomon *in prece dedicationis templi... inquit* R
in prædicationis V
in predicatione P
in dedicatione O and edd.

P and O here give independent emendations of V.

Reg III, p 29¹¹ quod pars mala simulet se Iacob
et sint duo sub uno nomine R
... et sine dubio uno nomine VP O and edd.

hitherto defaced the printed text of Tyconius come from O, the ms now in the Bodleian.

For example:

Reg I, p 5⁹ nouissimo aduentu Domini...nemo ut aliqui putant *mentietur* R Vcorr P M

metietur V*

mercietur O

mereretur p, altered by Schott into *moreretur*!

Tyconius is talking of "false Christs," and says they appear before, not at the time of the Last Advent.

Reg III, p 15⁷ sed minus *liquet* quid sit...ex fide R

licet VP

lucet O p

The reading of O is evidently a mere correction of 'licet,' though it makes sense in itself.

Reg IV, p 33¹⁶ custodiatis et *faciatis* R VP Aug^{loc cit}

operemini O p (=Vg, Eze xxxvi 27)

An illustration of the sporadic influence of the Vulgate on late Patristic MSS.

Reg VII, p 79¹⁸ tres pueri, qui regem...unum Dominum asserendo *eiusdem Dei praesente uirtute* confuderunt VP

eiusdem Dei praesente (om *uirtute*) O C

eodem Dei praesente all edd.

Schott conjectures *eiusdem Dei praesentia*.

This instance shews a connection between Codd. O and C not shared by VP.

Thus the texts of the *editio princeps* and Cod. O stand very near to one another. The link of connection is the paper ms B at Basle. This ms is evidently printers' 'copy.' In the margin are red chalk marks and the numeration of the pages of p, the exact points where the pages begin being marked in the text, with the catchwords printed out, thus:

1353 et crescendo / terram / omnem texit.....

The greater part of B is written in a large clear Italic hand, but the first page is not so professional in appearance. It seems

almost as if Grynaeus himself had begun it, and then ordered a copy to be made by a writer. At the top left-hand corner are the words

ex bibliotheca sti petri Gandensis,

which have been run through with a pen. The corresponding words in O are on the fly-leaf at the end: *Lib' si petri gand' ecclę.* The opening words in B are *incipit liber Tichonij*, as in O, but this has been altered in the ms to *Tichonij liber* (without *incipit*), which is the title in p. As far as relates to the text, we find that, near as O and p stand together, B is nevertheless between the two. Three examples will be enough.

Reg I, p 2²⁸ accepit omnem potestatem R VP C O M

For *potestatem* B has *p'tatem*; accordingly *ed. princ.* and all other editions have *pietatem*, though since Schott's time *potestatem* has had a place in the margin.

Reg III, p 22²¹ fidelis Deus R

fideles Deus VP (C) O

fidelis Deus is in the text of both B and p, but in the margin of B is *al' fideles*, and in the margin of all editions is *alias fideles*.

Reg VII, p 73²⁰ illum ab Aquilone persequar R VP O

illum persequar ab Aquilone B p and edd.

The Greek of Joel ii 20 is *τὸν ἀπὸ βορρᾶ ἐκδιώξω*.

Both external and internal evidence therefore prove that p, the *editio princeps*, was made from B, and that B is a copy of O. In what follows the readings of O alone will be quoted.

2. Proof that Codd. VP O C constitute one family.

Reg III, p 20²³ Salomon *in prece dedicationis templi... inquit* R
in praedicationis V
in predicatione P
in dedicatione O and edd.

P and O here give independent emendations of V.

Reg III, p 29¹¹ quod pars mala simulet se Iacob
et sint duo sub uno nomine R
... et sine dubio uno nomine VP O and edd.

Reg IV, p 48¹¹ minatur Deus ignem ex igni Israhel regi Assyriorum, et dicit arsurum uelut stipulam R
 et dicitur syrum uel ad stipulam V*
 et dicit ad syrum uel ad stipulam Vcorr P O and edd.

V's ancestor seems to have written *a* in the form *α* (as indeed we sometimes find in V itself); this is easily confused with *u*.

But some of the most striking and convincing proofs of the close connection of the family VPOC come from the text of the Biblical quotations. It must be borne in mind that for at least two hundred years before the earliest of our MSS was written the Vulgate had been the only Biblical text known in Western Europe. Nearness therefore to the exact words of the LXX is a proof of textual fidelity.

Reg IV, p 42²⁶ sacerdotes eius profanant sacra R
 prophetant VPO
 βεβηλοῦσιν LXX Soph iii 4

Reg IV, p 42²⁷ Dominus...iustus in medio eius R
 in templo VPO
 ἐν μέσῳ LXX Soph iii 5

Reg IV, p 44¹ quoniam dedit timorem suum super
 terram uitiae, dormiet R
 ...uitae dormiret V*
 ...ut dormiret Vcorr P
 ...uitae ut dormiret O

The Greek of Eze xxxii 32 is ὅτι δέδωκα (ἔδωκεν Lucian) τὸν φόβον αὐτοῦ ἐπὶ γῆς ζωῆς καὶ κοιμηθήσεται.

As is so often the case, the corrupt word in V*—‘dormiret’—is unchanged by the correctors and copyists, while the words which were faithfully transmitted are still further corrupted by conjecture.

Reg IV, p 46^{15ff} accipe citharam, uagulare, ciuitas fornicaria oblita; bene citharizare, multa canta, ut tui commemratio fiat. R

(R has the misspelling ‘citharizari,’ a mistake not shared by the others)

1. cytharam angulare V; cytharam angularem PO
2. multa cantica canta VPO

The Greek of Esai xxiii 16 is λάβε κιθάραν ρέμβενσον πόλις πόρην ἐπιλελησμένη, καλῶς κιθάρισον πολλὰ ἀσον ἵνα σου μρεία γένηται.

The rather harsh phrase *multa canta* is a literal rendering of πολλὰ ἀσον, and therefore *cantica* in VPO is not genuine. *Angularem* in PO comes from *angulare* in V, which is a corruption of R's word *uagulare*. 'Vagulari' seems to be a ἄπ. λεγ. to express ρέμβενειν, a word which occurs here only in the whole Greek O. Test.¹ 'Vagari' is the word used in this passage by Ambrose and Jerome.

Reg iv, p 49¹⁷ *Confringantur arcus in Aelam R*
συντριβήτω (Cod. A etc, but *συνετρίβη* B) τὸ τόξον Αἰλάμ,
 Hier xxv 36.

confringānair VP

confringam nair O, and as 'nair' was otherwise inexplicable it has been spelt with a capital N in all the editions, and treated as a proper name! It was this corruption which seems to have made Sabatier suspicious of the printed texts of Tyconius, and which led him to publish some readings of R.

Reg iv, p 50¹ *eritque in nouissimis diebus auertam captiu-*
tatem Aelam R

καὶ ἔσται ἐπ' ἐσχάτων τῶν ἡμερῶν [καὶ] ἀποστρέψω κ.τ.λ.
 Hier xxv 39

erit.....aeternam captiuitatē aelam VP

erit.....in aeternam captiuitatē elam C

erit.....in aeternum captiuitatē elam O and editions

This instance makes it quite clear that C also belongs to the same family as VP and O.

3. Proof that V is the actual parent of P and O.

The instances given above only shew the close relationship of VPO. Something more is needed to prove actual parentage. It must not be a mere corruption in V, for that might have arisen by faithfully copying a damaged exemplar. It must be some peculiarity in the MS itself, which has been mistaken by subsequent

¹ A similar instance is found in Reg iv, p 45²⁸, where, to express θρήνημα in Eze xxvii 32 (which only occurs in the LXX at that place), we find *lamenta* in R, which is changed in V and PO to *lamentum*. For *lamenta* see Rönsch 86.

Reg iv, p 48¹¹ minatur Deus ignem ex igni Israhel regi Assyriorum, et dicit arsurum uelut stipulam R
 et dicitur syrum uel ad stipulam V*
 et dicit ad syrum uel ad stipulam Vcorr P O and edd.

V's ancestor seems to have written *a* in the form *α* (as indeed we sometimes find in V itself); this is easily confused with *u*.

But some of the most striking and convincing proofs of the close connection of the family VPOC come from the text of the Biblical quotations. It must be borne in mind that for at least two hundred years before the earliest of our MSS was written the Vulgate had been the only Biblical text known in Western Europe. Nearness therefore to the exact words of the LXX is a proof of textual fidelity.

Reg iv, p 42²⁶ sacerdotes eius profanant sacra R
 prophetant VPO
 βεβηλούσιν LXX Soph iii 4

Reg iv, p 42²⁷ Dominus...iustus in medio eius R
 in templo VPO
 ἐν μέσῳ LXX Soph iii 5

Reg iv, p 44⁴ quoniam dedit timorem suum super
 terram uitiae, dormiet R
 ...uitae dormiret V*
 ...ut dormiret Vcorr P
 ...uitae ut dormiret O

The Greek of Eze xxxii 32 is ὅτι δέδωκα (ἔδωκεν Lucian) τὸν φόβον αὐτοῦ ἐπὶ γῆς ζωῆς καὶ κοιμηθήσεται.

As is so often the case, the corrupt word in V*—‘dormiret’—is unchanged by the correctors and copyists, while the words which were faithfully transmitted are still further corrupted by conjecture.

Reg iv, p 46^{15ff} accipe citharam, uagulare, ciuitas fornicaria oblita; bene citharizare, multa canta, ut tui commemoratio fiat. R
 (R has the misspelling ‘citharizari,’ a mistake not shared by the others)

1. cytharam angulare V; cytharam angularem PO
2. multa cantica canta VPO

The Greek of Esai xxiii 16 is λάβε κιθάραν ῥέμβευσον πόλις πόρην ἐπιλελησμένη, καλῶς κιθάρισον πολλὰ ἄσον ἵνα σου μνεία γένηται.

The rather harsh phrase *multa canta* is a literal rendering of πολλὰ ἄσον, and therefore *cantica* in VPO is not genuine. *Angularem* in PO comes from *angulare* in V, which is a corruption of R's word *vagulare*. ‘Vagulari’ seems to be a ἄπ. λεγ. to express ῥέμβεύειν, a word which occurs here only in the whole Greek O. Test.¹ ‘Vagari’ is the word used in this passage by Ambrose and Jerome.

Reg iv, p 49¹⁷ *Confringantur arcus in Aelam R*
συντριβήτω (Cod. A etc, but *συνετρίβη* B) τὸ τόξον Αἰλάμ,
 Hier xxv 36.

confringānuir VP

confringam nair O, and as ‘nair’ was otherwise inexplicable it has been spelt with a capital N in all the editions, and treated as a proper name! It was this corruption which seems to have made Sabatier suspicious of the printed texts of Tyeonius, and which led him to publish some readings of R.

Reg iv, p 50¹ *eritque in nouissimis diebus auertam captiuitatem Aelam R*

καὶ ἔσται ἐπ' ἐσχάτων τῶν ἡμερῶν [καὶ] ἀποστρέψω κ.τ.λ.
 Hier xxv 39

erit.....aeternam captiuitatem aelam VP

erit.....in aeternam captiuitatem elam C

erit.....in aeternum captiuitatem elam O and editions

This instance makes it quite clear that C also belongs to the same family as VP and O.

3. Proof that V is the actual parent of P and O.

The instances given above only shew the close relationship of VPO. Something more is needed to prove actual parentage. It must not be a mere corruption in V, for that might have arisen by faithfully copying a damaged exemplar. It must be some peculiarity in the MS itself, which has been mistaken by subsequent

¹ A similar instance is found in Reg iv, p 45²³, where, to express *θρήνημα* in Eze xxvii 32 (which only occurs in the LXX at that place), we find *lamenta* in R, which is changed in V and PO to *lamentum*. For *lamenta* see Rönsch 86.

copyists. From the nature of the case such instances are rare, but I have noticed the following examples.

a. There are several cases where RV* are together, while O and P follow Vcorr. Thus

Reg I, p 1^{19, 20} Dominum eiusne corpus, id est Ecclesiam, Scriptura loquatur, sola ratio discernit] R

That is: "Reason alone decides whether in a Messianic passage the Scripture is speaking of the Lord Himself, or of His Body the Church."

For *eiusne* VPO have *eiusque*, which destroys the whole sense. Nevertheless *loquatur* was read by V* as in R; but as there was now no particle to govern the subjunctive, *loquatur* was changed by the corrector into *loquitur*, and *loquitur* is the reading of P and O.

Reg VII, p 76¹ Abductosque non soluit. potest istud in speciem conuenire] Vcorr P (*hiat* R)

For *abductosque* and *istud*, V*O have *abductoque* and *inquit*. The first was obviously wrong, so the amended reading *abductosque* is in the editions, but *inquit* was never changed back in them to *istud*.

b. Accidental defacements in V a cause of corruption.

Reg IV, p 47²⁷ ista sunt] R
ista faciant VO

faciant is in the last line of a page of V, and the letters *ac* have been injured by damp, not erased by a scribe. The reading of P is *fiant*.

Reg VII, p 74⁴ quasi] RVP, *om* quasi O and edd.

By some accident—I think some ink has come over from the opposite page—'quasi' has been nearly blotted out in V.

c. Marginal corrections in V misunderstood or neglected.

Reg I, p 5²⁸ Dauid totam Ecclesiam Christum dicit] RM

V* omitted *Christum*, but it was added in the margin. P puts the word in the text at the right place, but in O it is inserted between *totam* and *Ecclesiam*.

Reg IV, p 49¹³ ex omnibus gentibus uenientibus] R
ἐκ πάντων τῶν ἐθνῶν τῶν ἐλθόντων Zech xiv 16

V* omits *gentibus*, but it is given in the margin, apparently by the first hand, and a sign of omission is placed thus :

omnibus \wedge uenientibus.

gentibus is read by PO, but both these MSS mistook the sign of omission for the mediæval contraction for *con*, and so read ‘ \wedge uenientibus’ as *conuenientibus*. The contraction for ‘*con*’ occurs nowhere in V.

d. Miscellaneous.

Reg IV, p 51^{9,10} et tenebrescat oriente sole lumen et non permanebit lumen eius] R (R has *tenebriscet*, as elsewhere)

This corresponds to Esai xiii 10 καὶ σκοτισθήσεται τοῦ ἡλίου ἀνατέλλοντος, καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς.

V omits *orientē sole lumen*, leaving a space for about 25 letters. P and O also omit, leaving no space.

Reg III, p 24¹⁵ stultum est et proteruum credere] R

et proteruum has been corrupted in V into *et proptereum*, which the scribe wrote

& \overline{pp} eum

Vcorr expunged these words by putting dots below ; they are altogether omitted in P and O.

Reg v, p 63⁸ adducent fratres uestros] R (=τοὺς ἀδελφοὺς ὑμᾶν Esai lxvi 20)

for *fratres uestros* V has $\bar{f}\bar{f}$

This is read as *omnes fratres* by P

and *filii filiorum* by O

The reading of P is influenced by the Vulgate, which has *omnes fratres uestros*.

There can, I think, be no other explanation of all these passages except that V is the direct ancestor of both P and O. With regard to C we cannot indeed take the paucity of readings preserved by Schott as satisfactory evidence for identity of text in O and C, yet even among these readings is one specially characteristic of O, viz ‘*diei*’ CO for ‘*Dei*,’ p 57¹⁸. This was so obviously a blunder that it did not appear even in the *editio princeps*. But if C and O be closely connected in error, then C is also descended from V through an ancestor which contained the blunders which C shared with O.

VI. *The Text of the Monza Epitome.*

i. Contents. (See pp 89—98.)

With three exceptions M consists of passages taken from the first six Rules arranged in their proper order. Many sentences are curtailed, and for the most part the Biblical quotations are omitted, or only the beginnings and endings of the passages are given. Some of those which are retained have had their text assimilated to the Vulgate. The general aims of the compiler seem to have been brevity and clearness. Difficult sentences and phrases are often passed over altogether¹, and the remarks of objectors introduced by Tyconius are left out².

The three passages where M deserts the order or the text of the Book of Rules will be found on pp 93, 98. The first of these is the passage “non de omnibus...unum corpus,” which belongs to Rule III, p 26⁷⁻¹⁰. It is the only instance of such a transposition. The remaining pair are from S. Augustine. The closing words of the Epitome (p 98) from “Omnis homines saluos fieri” to “decimatis omne olus” are taken from the *Enchiridion* § 103, and the passage “Et in genesi...nouissima hora est” comes from *de Doct Christ* iii 36 (Eugippius 873—875), part of S. Augustine’s review of the Book of Rules.

This last paragraph merits special discussion, as it has a *prima facie* appearance of being a part of the original text of Rule VI, lost in Codd. RV from *homoeoteleuton*. In our MSS Rule VI, after a remark on the obscurity of ‘Recapitulation,’ begins with a quotation of Lk xvii 29—32, which is explained as one of the passages where all this present time in which our Lord’s Advent is taking place is spoken of as a ‘day’ or an ‘hour.’ In *de Doct Christ* iii S. Augustine prefaches his description of Rule VI by explaining Recapitulation in its ordinary sense of a summary, giving several Biblical examples. He then says: “Fit ista recapitulatio etiam obscurius,” and goes on to quote Lk xvii 29—32 followed by a paraphrase of the explanation of it by Tyconius. Thus the first

¹ E.g. ista...uidetur, 4^{11,12}; sed hunc...subornauit, 5²⁰⁻²⁵; et Spiritus...uideri possit, 31¹⁷⁻²⁰; et eo...properantes, 66⁴⁻⁹.

² E.g. sicut quidam...Christus, 2¹⁸⁻²⁵.

part of S. Augustine's remarks does not correspond to anything in our MSS of Rule VI, and when we find the passages reappearing in M, we might suppose at first sight that there had been a lacuna at this place in the ancestor of R and V.

But a closer inspection proves that M is here directly derived from S. Augustine. In fact M altogether deserts the Book of Rules at this point and quotes Lk xvii not from Tyconius but from S. Augustine, giving afterwards S. Augustine's explanation of it. This explanation is beyond question in S. Augustine's own words, not those of Tyconius; if then we find M following S. Augustine here, there is no difficulty in believing that the previous section also was taken directly from the same source.

ii. The text of M.

The author of the Epitome treated the text of the MS before him with such freedom that singular variations of M are entitled to little weight. Nevertheless he made use of a good exemplar, so that M is often of great value in helping us to decide between the readings of R and V. The combination RM against V is more frequent than VM against R in the proportion of six to five, but this is only the result of the numerous blunders of V. M and V are in fact closely connected, and fall into common error in several places.

The most important of these errors for the genealogy of the MSS is to be found in Rule v, p 56^{11,12}. I give the passage in full. (D is the commentary of John the Deacon. See p xx.)

RD sicut autem in prima parte
cuiusque temporis
tempus est,
ita et nouissima hora
totus dies est.

autem] enim D cuiusquam D
tempus est] om est D

VM sicut autem in prima parte
cuiusque temporis
totum tempus est,
ita et nouissima,
ut nouissima hora totus dies sit.

cuiusque] cui: M
cuiusque temporis totum] temporis
cuiusq. temporis cuiusq. V
ita et] M; ita in V

"But just as the whole time (of any epoch) is (mystically contained) in the first part of the epoch, so the last hour (of an epoch) counts as a whole day."

Here the important reading in which VM unite against R is the addition of *ut nouissima* to *et nouissima*, with a consequent change of *est* to *sit*. Either reading by itself is grammatical, though I believe that of VM really contradicts Tyconius. But however that may be, we have at this point a fourth witness independent of RVM in the Commentary of John the Deacon (see above p xx). He quotes the passage independently of R, but like R he omits *ut nouissima* and ends with *est*, not *sit*. R then is right here against VM, and therefore VM are not textually independent, and their united witness not always conclusive against R.

Other coincidences of MV against R in wrong readings are

1. 6²⁸ sed qui] R Vcorr; sed quis V*M Vcorr gets *qui* from the preceding quotation, while M makes the following sentence run easier by omitting *dicens*?]
2. 7⁵ lucan] R; lucam MV ‘Lucan’ is the *old* spelling.
3. 11²⁷ in omnibus] R; omnibus gentibus VM.
4. 16^{10,11} si enim mandaret a se prouentum postulari, et legem destruxerat et fidem. ut quid enim legem daret, si legem in omnibus facturum polliceretur?] R
 si legem in omnibus factorum... V
 si se legem in omnibus factorum... M.
5. 32⁸ ab specie in genere aut a genere in specie in specie] R; in speciem MV (*but not “in genus”*).
6. 39²² achar] R; achan M; acham Vcorr (xxxxx V*).
7. 51²⁵ cui enim hosti non opus est auro] R
 cui enim ostis non opus est auro V
 quis enim hostis aurum non quaerit M

Here M had the corruption (h)ostis, but makes grammar by changing the construction.

8. 55^{7,8} et affligen] RD; et affligen eos MV

Here again the presence of *D* enables us to decide that R is right and MV wrong.

9. 56⁹ mensis] RD; mensis mensis M; mensis decimus V.
10. 60^{15,16} dies saluationis] R; dies salutis M; dies salutationis V.
11. 66¹⁰ legem] R; lege MV.
12. 66¹⁶ die quo] R Aug (*incl M when quoting Aug*); die qua MV.

13. 68¹ omnis] RVcorr; omnes V*; oms M.

Of these instances I lay especial weight on 4, 8, 10, and 12.

Besides these there are several places where both M and V have been influenced independently by the Vulgate, e.g. in those quotations which have been altogether assimilated to the Vulgate in M.

The following I believe to be a complete list of apparent coincidence of R and M in wrong readings against V.

Coincidence in omission.

6²⁰ *uocatus apostolus*] V (= Vg and all mss of Ro i 1); om RM

This omission may be due to Tyconius himself.

24²² *qui liberi deo seruunt*] V; om RM

This is undoubtedly a genuine clause. These are the only two clauses omitted by R and M together, and their agreement in these two cases proves nothing, as M omits so many clauses both in the quotations (e.g. 9^{3,28}, 37¹³, etc) and in Tyconius' own words (e.g. 7⁴, 13²¹, 14⁸, 19⁷, 24²³, etc).

Addition of m to ablatives.

9¹¹ *in gloria enim mea*] V; *in gloriam enim meam* RM

32¹⁵ *in terra*] V; *in terram* RM (possibly right)

Readings such as these again prove very little, since even if they be not correct they might occur independently.

·ē. for ē

65²² *idem*] idē V; id·ē. M; id est R

This is the only occasion where RM go wrong together in this way.

Real various Readings.

23²⁷ *quaesiuit fidelem cui id donaret*] Rcorr V; *quaes. fid. cui donaret* R*M

May not this be accidental? Rcorr does not seem to have had a different exemplar to R*

59²⁵ *laudabo te*] V Aug [= the Verona Psalter, (Gk and Lat)]; *'audem dixit tibi* R; *laudem dixit* M

The Vulgate and the old Psalters (exc Veron) have *laudem dixi tibi*. M so often deserts the true text of Tyconius' quotation for the Vulgate that it is probable the scribe intended to write 'dixit.'

VII. *The Accuracy of Tyconius' Quotations.*

1. Before applying the quotations of Tyconius to the criticism of the LXX or even of the Old Latin Versions, it is most necessary to examine how far he can be trusted as a witness at all. Patristic citations are valuable for textual criticism in proportion as they simply reproduce the codex used by the author, or at least enable us to see what was the reading on which the writer is basing his remarks. A Biblical MS professes at least to reproduce its inherited text, but a writer who is merely illustrating his own words by quotations is under no such restriction. We ought not to use the quotations of Tyconius as fragments of the African Latin or any other Version, without enquiring what standard of accuracy these quotations habitually reach. The African Fathers differ greatly in this respect. S. Cyprian is very exact, and if he quotes a passage a second time he almost always does so in the same words. Tertullian on the other hand is acknowledged to be often paraphrastic, while Prof. Sanday remarks of a contemporary of Tyconius: "it may be said to be characteristic of Optatus that he is able to recast a scriptural passage almost entirely in his own words¹." Both slavish accuracy and free adaptation are found; it is not necessary to postulate a fresh version of the Bible for every deviation from the customary word-for-word rendering.

There is a *prima facie* probability that in a single work an ancient writer used, besides his memory, a single MS only; and there is also a *prima facie* probability that in an original work on the interpretation of Scripture the text familiar to the author—the text, that is, that he means to quote from when he quotes from memory—is the text of his own MS. To prove that variations in the quoted texts have any other source than the inaccuracy of the author the variations must have some outside authority.

What, after all, are the proofs that a Latin Father is quoting the Bible accurately, that is, from a book, or from a memory as good as a book? Practically the proof is one of two: either the quotations agree verbally with some other Latin Father or a Latin MS of the Bible, or, where a knowledge of Greek is excluded,

¹ O. Lat. Bibl. Texts ii, p lxxxviii.

the quotations agree verbally with some form of the original Greek. Where neither of these is the case, only the strongest internal evidence can remove the suspicion that the writer was unable to give the exact words, or more probably did not care to do so.

2. The standard of accuracy in the shorter quotations of Tyconius is not always high. Though there are many verses quoted which shew complete agreement either with some other Old Latin authority, or else with every particle of the Greek, yet in many passages we find renderings which are quite unsupported, passages which are in fact simply paraphrases, conscious or unconscious, and which have no real connection with the text of any Latin Version.

The two instances given below shew Tyconius at his worst. The first might be passed over as an allusion, but the second professes to be a direct quotation.

(a) Reg III, p 18^{26ff}

Superabundauit (gratia) in omnem carnem reuelata in Christum, qui ueniens restaurare quae in caelo et quae in terra euangelizauit fidem his qui proxime et qui longe.

The italicised words are from Eph i 10 and ii 17, and the variants can all be paralleled by various Old Latin authorities. But 'fidem,' the point of the quotation, is unique. The Greek is *εἰρήνην*, both in Eph ii 17 and in Isaiah lvii 19, the passage in the mind of S. Paul. This is rendered by 'pacem' in *Tert Cyp Hil Hieron Aug^{5/5} Ambst* as well as in the Vulgate and the Graeco-Latin bilinguals. It is therefore highly improbable that *fidem* ever existed as a real variant to *pacem*. We need not suppose that Tyconius himself intended to suggest that 'faith' was here spoken of in the Epistle: but 'faith' is the subject of his discussion at this point, and he has used Scriptural language to clothe his own thought. But from our present point of view we have an inaccurate quotation.

(b) Reg III, p 26^{18ff}

Quid de illa lege dicemus quae aperte promissione uidetur aduersa? sicut scriptum est in Esaia: Si me audisses Israhel, esset sicut harena maris numerus tuus. ecce increpatur Israhel quod uitio suo non fuerit factus sicut harena.

(Cod. V omits *sicut* after *aduersa*, and R by homoeoteleuton omits from *maris* to the second *harena*. But the text as given above must be correct, as the quotation from Isaiah is repeated on p 287.)

If any quotation in Tyconius ought to be accurate it is this. It is quoted twice in identically the same form, and it is the subject of two pages of discussion. Yet it is a mere paraphrase.

It seems to be meant for Isaiah xlviij 18, 19. The extant Old Latin of Esai xlviij 18, 19 is given by a quotation of Lucifer *de Reg Apost xi*. It runs as follows: *Sic dicit...Sanctus Israhel, Ego sum Deus, ostendam tibi uiam in qua ambules; et si audisses mandata mea, facta fuisset ut fluuius pax tua et iustitia ut fluctus maris, et factum esset sicut arena maris semen tuum et nati uentris tui.* This is in accordance with the LXX; Tyconius is alone in reading 'me' for 'mandata mea' ($\tauῶν ἐντολῶν μου$), in introducing the vocative 'Israhel,' and in reading 'numerus tuus' for 'semen tuum.' Perhaps 'me' and 'Israhel' come from Ps lxxx 14 and 'numerus' from Esai x 22, but all that concerns us here is that the citation is inaccurate, in spite of its formal introduction.

I do not know that any other explanation of these two passages can be given, except that Tyconius had a treacherous memory and that he did not always verify his references.

3. But the occasional lapses of Tyconius only throw into relief his habitual correctness, especially in the long quotations.

A good example may be found in Eze xxvi 15—18, the only passage in his quotations from the Prophets where both our fragmentary Old Latin MSS are extant. These are the *Weingarten* fragments (*w*) and the *Würzburg* Palimpsest (*h*)¹, both assigned by their editor E. Ranke to the fifth century.

In what follows, as it is the general correctness of Tyconius rather than recensional peculiarities which is under discussion, singular readings of *h w* or *Tyc* are italicised, singular omissions marked with a caret, and singular variations in order marked with a star.

¹ The notation of *w* and *h* (Cod. Herbipolensis) is taken from Cornill.

*h**w*

Tyc

¹⁵ Haec dicit dm̄s	¹⁵ <i>Propterea quod</i>	¹⁵ Haec dicit Dominus
ad te sor	haec dicit dm̄s	ad Sor,
non a uoce	ad sor.	Nonne a uoce
ruinae tuae	ruinae tuae	ruinac tuae
in gemitu	in gemitu	in gemitu
uulneratorum	uulneratorum.	uulneratorum,
<i>tuorum</i>	<i>in euagatione</i>	<i>dum interficiuntur</i>
Λ interfectione Λ	gladii.	gladio
in medio tui	in medio tuo	in medio tui
commouebuntur	commouebuntur	commouebuntur
insulae	insulae.	insulae?
¹⁶ et descendant	¹⁶ et descendens	¹⁶ et descendant
a sedibus Λ	a sedibus suis	a sedibus suis
omnes principes	omnes principes	omnes principes
maris	<i>de gentibus (=LXX) maris</i>	maris
et auferent mitras	et auferent mitras	et auferent mitras
<i>a capitibus suis</i>	<i>de capitis suis.</i>	Λ
et uestem	et uestem	et uestem
Λ suam	uariam suam	uariam suam
se despoliabunt	se despoliabunt	despoliabunt* se.
in stupore mentis	in stupore mentis.	in stupore mentis
et <i>dementia induentur</i>	et stupebunt	Λ (=LXX) stupebunt
super terram	super terram	Λ
sedebunt	sedebunt	Λ
et timebunt	et timebunt	et timebunt
<i>perditionem eorum</i>	interitum eorum	<i>in interitu tuo</i> ¹ ,
Λ ingemescent	et ingemescent	et ingemescent
super te	super te	super te,
¹⁷ et accipient	¹⁷ et accipient	¹⁷ et accipient
super te	super te	super te
lamentationem	lamentationem	lamentationem,
et dicent tibi	et dicent tibi.	et dicent tibi,
quomodo	quomodo	Quomodo
destructa es	destructa es	destructa est
de mari	de mari	de mari
ciuitas illa	ciuitas illa	ciuitas illa
laudabilis	laudabilis	laudabilis,
quae dedit	quae dedit	quae dedit
timorem super	timorem suum	timorem suum
omnibus habi-	omnibus habi-	omnibus inhabi-
-tantibus in ea	-tantibus in ea.	-tantibus in ea!
¹⁸ <i>nunc timebunt</i>	¹⁸ et timebunt	¹⁸ et timebunt
insulae ex die	insulae ex die	insulae ex die
ruinae tuae	ruinae tuae	ruinae tuae.

¹ The reading of both R and V is *tuo*, but Sabatier by error edited *suo* for R.

(Cod. V omits *sicut* after *aduersa*, and R by homoeoteleuton omits from *maris* to the second *harena*. But the text as given above must be correct, as the quotation from Isaiah is repeated on p 287.)

If any quotation in Tyconius ought to be accurate it is this. It is quoted twice in identically the same form, and it is the subject of two pages of discussion. Yet it is a mere paraphrase.

It seems to be meant for Isaiah xlviij 18, 19. The extant Old Latin of Esai xlviij 18, 19 is given by a quotation of Lucifer *de Reg Apost xi*. It runs as follows: *Sic dicit...Sanctus Israhel, Ego sum Deus, ostendam tibi uiam in qua ambules; et si audisses mandata mea, facta fuisset ut fluuius pax tua et iustitia ut fluctus maris, et factum esset sicut arena maris semen tuum et nati uentris tui.* This is in accordance with the LXX; Tyconius is alone in reading ‘me’ for ‘mandata mea’ ($\tauῶν ἐντολῶν μου$), in introducing the vocative ‘Israhel,’ and in reading ‘numerus tuus’ for ‘semen tuum.’ Perhaps ‘me’ and ‘Israhel’ come from Ps lxxx 14 and ‘numerus’ from Esai x 22, but all that concerns us here is that the citation is inaccurate, in spite of its formal introduction.

I do not know that any other explanation of these two passages can be given, except that Tyconius had a treacherous memory and that he did not always verify his references.

3. But the occasional lapses of Tyconius only throw into relief his habitual correctness, especially in the long quotations.

A good example may be found in Eze xxvi 15—18, the only passage in his quotations from the Prophets where both our fragmentary Old Latin MSS are extant. These are the Weingarten fragments (*w*) and the Würzburg Palimpsest (*h*)¹, both assigned by their editor E. Ranke to the fifth century.

In what follows, as it is the general correctness of Tyconius rather than recensional peculiarities which is under discussion, singular readings of *h w* or *Tyc* are italicised, singular omissions marked with a caret, and singular variations in order marked with a star.

¹ The notation of *w* and *h* (Cod. Herbipolensis) is taken from Cornill.

<i>h</i>	<i>w</i>	<i>Tyc</i>
¹⁵ Haec dicit dms	¹⁵ <i>Propterea quod</i>	
ad te sor	haec dicit dms	¹⁵ Haec dicit Dominus
non a uoce	ad sor.	ad Sor,
ruinae tuae	non a uoce	Nonne a uoce
in gemitu	ruinae tuae	ruinae tuae
uulneratorum	- in gemitu	in gemitu
<i>tuorum</i>	uulneratorum.	uulneratorum,
Λ interfectione Λ	<i>in euagatione</i>	<i>dum interficiuntur</i>
in medio tui	gladii.	gladio
commouebuntur	in medio tuo	in medio tui
insulae	commouebuntur	commouebuntur
¹⁶ et descendent	insulae.	insulae?
a sedibus Λ	¹⁶ et descendens	¹⁶ et descendant
omnes principes	a sedibus suis	a sedibus suis
maris	omnes principes	omnes principes
et auferent mitras	<i>de gentibus (=LXX) maris</i>	maris
<i>a capitibus suis</i>	et auferent mitras	et auferent mitras
et uestem	<i>de capitis suis.</i>	Λ
Λ suam	et uestem	et uestem
se despoliabunt	uariam suam	uariam suam
in stupore mentis	se despoliabunt	despoliabunt* se.
et <i>dementia induentur</i>	in stupore mentis.	in stupore mentis
super terram	et stupebunt	Λ (=LXX) stupebunt
sedebunt	super terram	Λ
et timebunt	sedebunt	Λ
<i>perditionem eorum</i>	et timebunt	et timebunt
Λ ingemescent	interitum eorum	<i>in interitu tuo</i> ¹ ,
super te	et ingemescent	et ingemescent
¹⁷ et accipient	super te	super te,
super te	¹⁷ et accipient	¹⁷ et accipient
lamentationem	super te	super te
et dicent tibi	lamentationem	lamentationem,
quomodo	et dicent tibi.	et dicent tibi,
destructa es	quomodo	Quomodo
de mari	destructa es	destructa est
ciuitas illa	de mari	de mari
laudabilis	ciuitas illa	ciuitas illa
quae dedit	laudabilis	laudabilis,
timorem <i>super</i>	quae dedit	quae dedit
omnibus habi-	timorem suum	timorem suum
-tantibus in ea	omnibus habi-	omnibus inhabi-
¹⁸ nunc timebunt	-tantibus in ea.	-tantibus in ea!
insulae ex die	¹⁸ et timebunt	¹⁸ et timebunt
ruinae tuae	insulae ex die	insulae ex die
	ruinae tuae	ruinae tuae.

¹ The reading of both R and V is *tuo*, but Sabatier by error edited *suo* for R.

In these four verses *w* has 6 points peculiar to itself, *h* has 12, and Tyconius 12. *Tyc* differs from *h* 21 times and differs from *w* 15 times, but *h* differs from *w* 17 times. In other words our text of Tyconius only differs from our fifth century MSS about as much as they differ from one another¹.

4. In books of the nature of a commentary, where discrepancies are found between the text as quoted at the head of a section and as quoted in the commentary, it is often a very delicate matter to judge between the relative authority which should be given to the two. Regarded as a question of the textual criticism of the author, there is no doubt that the short quotations in the commentary are generally less likely to suffer than the long quotations. The shorter quotations are often bound up grammatically with the author's remarks, while on the other hand the scribe is apt to weary of a long extract from the Bible. He often becomes careless and hurries over his work². Sometimes scribes are worse than careless, and out of mistaken ingenuity they emend Biblical quotations from the current version, especially in places where there is some corruption already. Happily in the case of O. Test. quotations made by Latin Fathers, who used a version derived from the LXX, we can detect at once emendations made from S. Jerome's Vulgate, which was translated from the Hebrew³.

The long Biblical quotations in Ecclesiastical writers are thus exposed to subsequent corruption by scribes, and we may often recover the Biblical text used by the writers from the shorter quotations and allusions which occur in the midst of their argument. But the case is entirely altered whenever the real text of the writer himself is ascertained. The long Biblical quotations are, it is true, exposed to subsequent corruption; but in the form in which they were originally written down by the author, they represented more nearly the text he used than the shorter allusions to the same passages in the course of his argument. It was worth

¹ In Eze xxvi 15—18 the Greek codd. *Alex.* and *Vat.* differ nine times.

² A conspicuous instance may be found in the long quotation from Eze xxviii 2—19, pp 77, 78, where V, our only authority, has omitted four long clauses and several single words, all of which nevertheless appear in the commentary which follows.

³ Cf p xxxv for an instance in the secondary mss of Tyconius.

while to copy out five, six, or a dozen verses, but in quoting the verses a second time a writer would not always take the trouble to look up the passage in the ms again, or even to refer to what had been copied out above¹. When in the commentary a particular phrase is singled out and used to explain some doctrine or point in the argument, then the form the quotation assumes is of the greatest weight. It is attested by all the authority of the writer. But where the quotation is merely repeated, without particular stress being laid on the form of the words, we are simply dependent on the writer's memory and habit of mind as to whether it represents the text he used or not.

The chief variations in the repeated quotations of Tyconius are given below. They do not include minor variations of order, etc, nor the obvious superficial blunders of cod. V in the quotation of Eze xxviii 2—19 on pp 77, 78². The number following the reading refers to the page of the text. Where V alone is extant the references are followed by the letter V.

- | | |
|--|---|
| 1. 2 Regn vii 14 arguam eum 37 ¹⁸ | arguam...delicta eius 38 ^{27, 28} (cf Ps lxxxviii 33) |
| 2. Esai xiv 13 contritus 70 ¹⁴ | conftractus 71 ⁹ |
| 3. 16 concitat 70 ²⁰ , 75 ¹⁰ V | incitat 71 ¹⁵ , 75 ^{17, 20} V, 76 ³² V |
| 4. mouet 70 ²¹ | cominouet 75 ^{11, 17, 20} V |
| 5. 18 reges gentium 70 ²³ | reges terrae 76 ¹⁸ V |
| 6. 20 quomodo uestimentum
tum 71 ^{1, 2} | [quomodo uenisti] sicut uestimentum
77 ^{3, 4} V |
| 7. erit 71 ² | est 77 ⁴ V |
| 8. Hier xvii 27 consuniet 62 ²⁹ | conburet 64 ¹ |
| 9. xxxii 26 omnia regna 53 ²⁹ | uniuersa regna 54 ⁸ |
| 10. 29 quia 54 ³ | quoniam 54 ^{11, 12} |
| 11. super ipsam 54 ¹ | in ipsa 54 ¹² |
| 12 a. Eze xxviii 4 ^a sapientia 77 ²⁰ V | scientia 79 ²¹ V |
| b. 4 ^b doctrina 77 ²¹ V | sapientia 79 ²¹ V |
| c. 5, 7, 17 doctrina 77 ^{22, 27} , 78 ¹⁵ V | scientia 79 ²³ , 80 ² , 83 ³¹ V |
| 13. 7 propter hoc 77 ²⁵ V | propterea 79 ³⁵ V |
| 14. 9 dicturus es 77 ²⁹ V | [narrans] narrabis 80 ¹⁵ V (cf Ps xxi 23) |

¹ I am assuming throughout that Tyconius is an independent author. The whole state of things is changed in the case of a writer like Primasius, in whose work on the Apocalypse the text at the head of the sections differs from that in the commentary, because the commentary was taken for the most part from one source, the text from another.

² E.g. morte 78¹³, *for* monte; inferorum 78¹⁴, *for* igneorum.

15.	Eze xxviii 13 deliciis paradisi 78 ² , 80 ³¹ V	paradiso 80 ²⁹ V
16.	19 perditio factus es 78 ²² V	perditio facta es 85 ²⁷ V
17.	xxxii 7 cooperiam 44 ¹³	operiam 45 ⁶
18.	10 +erit ad† ruinam 44 ²²	expectantes 45 ¹² V (expugnantes R)
19.	2 Co iii 18 a claritate in clari- tatem 19 ¹¹	in gloria ex...gloria 19 ¹⁷ a gloria in gloriam 21 ^{9, 10}
20.	2 The ii 7 ^a obtinet 52 ⁹	[detinens] detinet 74 ²⁸ V* (detinens ē detineat Vcorr)
21.	7 ^b donec 52 ⁹	quoadusque 74 ²⁸ V
22.	Ap xxii 17 sponsus 3 ²⁸	sps 71 ²⁷

Out of these twenty-two readings many may be seen at once to be merely the result of Tyconius' inaccuracy. Thus *terrae* 76 for *gentium* 70 in Esai xiv 18 ($\tau\hat{\omega}\nu \dot{\epsilon}\theta\nu\hat{\omega}\nu$) is a mere slip, absolutely unattested elsewhere in any language; it could hardly have been found if Tyconius had been in the habit of verifying his quotations by his codex when he repeated them, or even if he had been in the habit of referring to what he had previously written. The argument in fact has a double conclusion: the general accuracy and occasional inaccuracy of Tyconius makes it improbable (i) that he could have consulted his codex for the inaccurate quotations, and (ii) that he could have done without his codex for the accurate quotations. But if we are obliged to resort to the hypothesis that Tyconius did not verify his quotations on repetition in order to explain the merely careless blunders like *terrae* for *gentium* (No. 5) and *paradiso* for *deliciis paradisi* (No. 15), the same hypothesis may be used to explain most of the substitutions of synonyms, such as *incitat* for *concitat* (No. 4). These substitutions are neither in the first nor the second series of a peculiarly 'African' or other cast. The only instance to the contrary is that of the variation between 'gloria' and 'claritas' in 2 Co iii 18, where however 'claritas' is also the word used in the Vulgate.

Seven of the passages demand special treatment. These are the complicated variations which I have grouped under No. 12, and Nos. 4, 18, 22, and 6, 14, 20, where there is reason to think that our MSS are corrupt. No. 12 mainly turns on the translation of $\dot{\epsilon}\pi\iota\sigma\tau\hat{\eta}\mu\eta$. In Eze xxviii 3, 4^a, 5 and 7 $\dot{\epsilon}\pi\iota\sigma\tau\hat{\eta}\mu\eta$ is rendered in

w (cod. Weing.) by *doctrina*; in verse 17, where *w* is wanting, *doctrina* is found in *m* 675. Thus ‘*doctrina*’ is well supported, and it is found as the rendering of Tyconius’ version, pp 77, 78, in vv. 5, 7, and 17. But in the repeated quotation on pp 79, 80 and 83 we find ‘*scientia*’ instead. Moreover in v. 3 ‘*sapientia*’ renders ἐπιστήμη both in 77²⁰ and 79¹⁵, while in v. 4 corresponding to the Greek ἐπιστήμη...φρονήσει we find *sapientia*...*doctrina* in 77^{20,21}, but *scientia*...*sapientia* in 79²¹. The rendering of ἐπιστήμη by *sapientia* in v. 3 is supported by Optatus. The valuable pair of Greek cursives 62-147 transpose ἐπιστήμη and φρόνησις in v. 4, and *w* has in that verse the corrupt reading “numquid doctrina eorum doctrina est tua aut sapientia tua fecisti,” etc, which seems to have arisen out of a dittography of *doctrina*.

These variations are best shewn by a table:

Eze xxviii	Gk MSS	62-147	<i>w</i>	Tyc (1st quot)	Tyc (2nd quot)
3	ἐπιστήμη	ἐ.	doctrina	sap. (=Opt)	sap.
4 ^a	ἐπιστ.	φ.	doctrina bis	sap.	scientia
4 ^b	φρόνησις	ἐ.	sapientia	doctr.	sap.
5	ἐπιστ.	ἐ.	doctrina	doctr.	scientia
7	ἐπιστ.	ἐ.	doctrina	doctr.	scientia
17	ἐπιστ.	ἐ.	[doctrina <i>m</i> 675, <i>hiat w</i>]	doctr.	scientia

Thus *scientia* in the repeated quotation stands for *doctrina* in the original, and if we suppose that *sapientia* and *doctrina* have got transposed in verse 4 in cod. V (our only authority) this is true without exception¹. For the rest, it seems as if *doctrina* were the original rendering of ἐπιστήμη in all five places, but that in verse 3 *sapientia* had been substituted in the codex of Tyconius as in that of Optatus, while in the remaining four passages Tyconius himself replaced *doctrina* by a third word *scientia*.

In Nos. 4, 18, and 22 the probable explanation of the differences in quotation is simple corruption in the MSS. In Esai xiv 16^b (No. 4) it is easy to see how ‘com’ might be lost after ‘ram’ in the sentence *concitat terram commouet reges*, especially when the constant use of the simple verb ‘mouere’ with ‘terra’ for ‘earthquake’ is considered. Again in Ap xxii 17 (No. 22) Tyconius expressly quotes the text on p 3 for the sake of the curious

¹ Cf 21¹, 32²⁴ in V.

- | | | |
|-----|---|---|
| 15. | Eze xxviii 13 deliciis paradisi 78 ² ,
80 ³¹ V | paradiso 80 ²⁹ V |
| 16. | 19 perditio factus es
78 ²² V | perditio facta es 85 ²⁷ V |
| 17. | xxxii 7 cooperiam 44 ¹³ | operiam 45 ⁶ |
| 18. | 10 terit ad† ruinam
44 ²² | expectantes 45 ¹² V (expugnantes R) |
| 19. | 2 Co iii 18 a claritate in clari-
tatem 19 ¹¹ | in gloria ex...gloria 19 ¹⁷
a gloria in gloriam 21 ^{9, 10} |
| 20. | 2 The ii 7 ^a obtinet 52 ⁹ | [detinens] detinet 74 ²⁸ V* |
| 21. | 7 ^b donec 52 ⁹ | (detinens ē detineat Vcorr)
quoadusque 74 ²⁸ V |
| 22. | Ap xxii 17 sponsus 3 ²³ | sps 71 ²⁷ |

Out of these twenty-two readings many may be seen at once to be merely the result of Tyconius' inaccuracy. Thus *terrae* 76 for *gentium* 70 in Esai xiv 18 ($\tau\hat{\omega}\nu \dot{\epsilon}\theta\nu\hat{\omega}\nu$) is a mere slip, absolutely unattested elsewhere in any language; it could hardly have been found if Tyconius had been in the habit of verifying his quotations by his codex when he repeated them, or even if he had been in the habit of referring to what he had previously written. The argument in fact has a double conclusion: the general accuracy and occasional inaccuracy of Tyconius makes it improbable (i) that he could have consulted his codex for the inaccurate quotations, and (ii) that he could have done without his codex for the accurate quotations. But if we are obliged to resort to the hypothesis that Tyconius did not verify his quotations on repetition in order to explain the merely careless blunders like *terrae* for *gentium* (No. 5) and *paradiso* for *deliciis paradisi* (No. 15), the same hypothesis may be used to explain most of the substitutions of synonyms, such as *incitat* for *concitat* (No. 4). These substitutions are neither in the first nor the second series of a peculiarly 'African' or other cast. The only instance to the contrary is that of the variation between 'gloria' and 'claritas' in 2 Co iii 18, where however 'claritas' is also the word used in the Vulgate.

Seven of the passages demand special treatment. These are the complicated variations which I have grouped under No. 12, and Nos. 4, 18, 22, and 6, 14, 20, where there is reason to think that our MSS are corrupt. No. 12 mainly turns on the translation of $\dot{\epsilon}\pi\iota\sigma\tau\hat{\eta}\mu\eta$. In Eze xxviii 3, 4^a, 5 and 7 $\dot{\epsilon}\pi\iota\sigma\tau\hat{\eta}\mu\eta$ is rendered in

w (cod. Weing.) by *doctrina*; in verse 17, where *w* is wanting, *doctrina* is found in *m* 675. Thus ‘*doctrina*’ is well supported, and it is found as the rendering of Tyconius’ version, pp 77, 78, in vv. 5, 7, and 17. But in the repeated quotation on pp 79, 80 and 83 we find ‘*scientia*’ instead. Moreover in v. 3 ‘*sapientia*’ renders ἐπιστήμη both in 77²⁰ and 79¹⁵, while in v. 4 corresponding to the Greek ἐπιστήμη...φρόνησει we find *sapientia...doctrina* in 77^{20,21}, but *scientia...sapientia* in 79²¹. The rendering of ἐπιστήμη by *sapientia* in v. 3 is supported by Optatus. The valuable pair of Greek cursives 62-147 transpose ἐπιστήμη and φρόνησις in v. 4, and *w* has in that verse the corrupt reading “numquid doctrina eorum doctrina est tua aut sapientia tua fecisti,” etc, which seems to have arisen out of a dittography of *doctrina*.

These variations are best shewn by a table:

Eze xxviii	Gk mss	62-147	<i>w</i>	Tyc (1st quot)	Tyc (2nd quot)
3	ἐπιστήμη	ἐ.	doctrina	sap. (=Opt)	sap.
4 ^a	ἐπιστ.	ϕ.	doctrina <i>bis</i>	sap.	scientia
4 ^b	φρόνησις	ἐ.	sapientia	doctr.	sap.
5	ἐπιστ.	ἐ.	doctrina	doctr.	scientia
7	ἐπιστ.	ἐ.	doctrina	doctr.	scientia
17	ἐπιστ.	ἐ.	[doctrina <i>m</i> 675, <i>hiat w</i>]	doctr.	scientia

Thus *scientia* in the repeated quotation stands for *doctrina* in the original, and if we suppose that *sapientia* and *doctrina* have got transposed in verse 4 in cod. V (our only authority) this is true without exception¹. For the rest, it seems as if *doctrina* were the original rendering of ἐπιστήμη in all five places, but that in verse 3 *sapientia* had been substituted in the codex of Tyconius as in that of Optatus, while in the remaining four passages Tyconius himself replaced *doctrina* by a third word *scientia*.

In Nos. 4, 18, and 22 the probable explanation of the differences in quotation is simple corruption in the mss. In Esai xiv 16^b (No. 4) it is easy to see how ‘com’ might be lost after ‘ram’ in the sentence *concitat terramcommouet reges*, especially when the constant use of the simple verb ‘mouere’ with ‘terra’ for ‘earthquake’ is considered. Again in Ap xxii 17 (No. 22) Tyconius expressly quotes the text on p 3 for the sake of the curious

¹ Cf 21¹, 32²⁴ in V.

reading “sponsus et sponsa.” Yet on p 71 both our mss have “sps et sponsa,” that is “Spiritus et sponsa.” This must be a clerical error in codd. RV, as Tyconius appears to have supported ‘sponsus’ in his Commentary on the Apocalypse, if indeed he did not invent that reading¹. As to Eze xxxii 10 (No. 18), “erit ad ruinam suam” p 44²² corresponds to *προσδεχόμενοι τὴν πτώσιν αὐτῶν*, yet on the next page Tyconius repeats the verse with the correct translation ‘expectantes’ for ‘erit ad.’ Is it possible that the corruption was already in his codex and was copied out mechanically by him?

The remaining instances (Nos. 6, 14, and 20) form a class by themselves. In each case the second quotation occurs in that part where V is our only authority, and I believe the text has in each case suffered corruption by dittography.

The readings are as follows. I have bracketed the corrupt anticipations of the following word in giving the readings of V.

- 6. Esai xiv 20 ὅν τρόπον ιμάτιον
quomodo uestimentum 70²³ RV (= *Habetdeus* 315)
[quomodo uenisti] sicut uestimentum 77^{3,4} V
- 14. Eze xxviii 9 λέγων ἐρεῖς
dicturus es 77²⁹ V (= w)
[narrans] narrabis 80¹⁵ V
- 20. 2 The ii 7 ὁ κατέχων
qui obtinet 52⁹ (R)V (quod obtinet R)
qui[d] [detinens] detinet 74²⁸ V*
qui detinens ē detineat Vcorr

I should not have ventured to assert that these readings were corrupt and produced in the same way in all three cases, were it not that readings of this kind are extremely common in V, so common in fact, that it would be unlikely that the portion of text in which we are dependent on V alone should contain no examples. Below is a complete list of these cases of false repetition. Those marked V have been unnoticed by correctors and have passed into the later mss and the printed editions; those marked V* have been altered. The readings of M are given wherever it is extant.

¹ Cf Ps-Aug^{loc} (Migne xxxv 2452). ‘Sponsus’ found its way into the later mss of the Vulgate, though not into the printed Editions.

5 ²¹ synonymis] si non nimis R	non nimis nouimus V
7 ²⁰ unum] R	uniunum V
11 ⁹ non totum] RM	totum non totum V
24 ¹⁹ data] R	data data V*
25 ³¹ operatrix] R	operatrixrix V*
32 ¹³ sic Dominus] sed <u>ds</u> R; <u>om</u> M	sic dicit <u>dns</u> V*
44 ²⁶ uirtus eius] R	uirtus eorum eius V*
46 ¹⁷ multa canta] R	multa cantica canta V*
52 ^{10, 11} ostendit omnes] R	oms ostendit <u>oms</u> V*
	oms ostendit <u>Vcorr</u>
56 ¹¹ cuiusque temporis] R, cuius- quam temporis D, cui : tem- poris M	temporis cuiusq. temporis cu- iusq. V
56 ¹² ita et nouissima hora] RD	ita in nouissima ut nouissima hora V(M) (ita et...M)
68 ^{19, 20} Verbum carne(m) factum quid persequitur Verbum in carne] R	pr Verbum carne factum quid persequitur in carne V
71 ²⁶ de se et] de sede & R	de se & de se & V*.....
Besides these, there are the three passages under discussion pp 74 ²⁸ , 77 ^{3, 4} and 80 ¹⁵ .	

Somewhat similar as shewing a tendency to amplification are the following :

56 ⁹ primus dies mensis est] RD	primus dies mensis decimus est V
59 ^{24, 25} vii spiritus Ecclesiae] RM	primus dies mensis mensis est M
64 ³⁰ tempus est] R	septem <u>sps</u> ecclesiae septem V
69 ⁶ Dominum Iesum] R	totum tempus est V
73 ²⁷ Dominus noster Iesus Chris- tus] R	dnni ihm xpm V
	<u>dns</u> <u>ds</u> nr <u>ihs</u> <u>xps</u> V

These numerous cases of repetitions both simple and corrupt in the text of V (in which it is important to notice that the corrupt reading generally precedes the true reading¹) are sufficient to shew the probability of the phenomenon occurring also where R is lost. It only remains to prove that in each of the three cases mentioned on p xlviij the reading of V is impossible as it stands,

¹ Some of these readings may have been due to corrections in the text of V's ancestor, misunderstood by the scribe of V. Compare p 48⁴.

and to explain the variation which remains between the text as emended and the other form in which the quotations are found.

In Esai xiv 20 the text *quomodo uestimentum* as it appears in both codd. R and V on p 70 is in literal agreement with the text as quoted by Habetdeus the Donatist at the Council of Carthage. As we might expect, the text of the Version used by him is most closely related to that of Tyconius. *Quomodo uestimentum* was thus no doubt the reading of Tyconius' Bible. On the other hand the reading of V on p 77 does not make any sense:—"Iterum <in> corpus ipsius diaboli conuenit dicens: Quomodo uenisti sicut uestimentum sanguine consparsum non est mundum, ita nec tu eris mundus." There is nothing about 'coming' in the whole passage and *uenisti* and *uesti(mentum)* are evidently connected. Either 'uenistisicut' is a sort of rough doublet of 'uestimentum,' or more probably 'sicut' was in this place loosely substituted for 'quomodo' at this point by Tyconius on repeating his quotation¹. The scribe of V (or an ancestor of V) began to write *quomodo uestimentum* as on p 70, but discovering his error wrote *sicut uestimentum*, leaving the letters "quomodo uenisti" (for "quomodo uesti-") imperfectly cancelled. The process is exactly similar to that by which *multa canta* p 46¹⁷, which stands for πολλὰ ἀστον Esai xxiii 16, became in V and the MSS which followed V *multa canticacanta*.

In Eze xxviii 9 λέγων ἐρεῖς is rendered "dicturus es" in the formal quotation p 77²⁹, and this is confirmed by *w*, which happens to be extant at this verse². But when the verse is repeated on p 80¹⁵ we find in V: "Numquid narrans narrabis in conspectu interficientium te, Deus sum ego?" Now if *narrans narrabis* were genuine it could only be regarded as a direct translation by Tyconius himself from the Greek. To this there are three objections. First, there is no other passage where he refers to the Greek. Secondly, the words λέγων ἐρεῖς are of no great importance in the sentence; Tyconius makes no remark on their special significance. Thirdly, *narrans narrabis* is not a translation of λέγων ἐρεῖς. The verb 'narrare' occurs 15 times in

¹ As *quoniam* 54^{11,12} for *quia* 54³, *propterea* 79³⁵ for *propter hoc* 77²⁵, and *quoad usque* 74²⁸ for *donec* 52⁹.

² Cf *k*, Mt ii 6, 13; Mc x 39.

the Vulgate N.T., and besides these places it occurs in Mt xiii 36 in various forms of the Old Latin, but it is never a rendering of λέγειν or εἰπέτω. In Eze xxviii 9 Hier^{loc} has *numquid loquens dices*, and in the Vulgate *numquid dicens loqueris*.

But if “narrans narrabis” cannot be a direct translation from the Greek still less can it be a paraphrase of “dicturus es.” Tyconius would scarcely substitute for “dicturus es” an imperfectly naturalised Hebrew idiom, to which he himself attached a peculiar significance¹. On the other hand the simple *narrabis* alone might very well be a paraphrase for *dicturus es*. I believe Tyconius was influenced (consciously or unconsciously) by the familiar verse Ps xxi 23: “narrabo nomen tuum fratribus meis.” An exact parallel is afforded by his double quotation of 2 Regn vii 14, which is given on p 37 correctly, but repeated on the next page in a form influenced by Ps lxxxviii 33.

Finally we come to the variations in 2 The ii 7. On p 52 Tyconius, after quoting Ps exxxvi 9 (“Felix est qui obtinebit, etc”), says: “Obtinet autem, sicut scriptum est: *Qui obtinet modo, donec de medio fiat.*” This is the reading of both MSS, except that R has *quod obt.* for *qui obt.* On p 74, but unfortunately after R has failed us, we find: “*Tantum ut quid detinens detinet modo, quoad usque de medio fiat.*” For *quid detinens detinet modo* Vcorr substituted *qui detinens est detineat modo*. The Greek is μόνον ὁ κατέχων ἄρτι ἔως ἐκ μέσου γένηται, and for ὁ κατέχων ἄρτι the extant Latin renderings are

qui nunc tenet teneat	<i>d₂</i> Tert de Res Carn 24	Ambst
qui tenet nunc teneat	<i>Vg</i>	
qui modo tenet teneat	<i>Aug (de Civit Dei)</i>	
qui tenet modo teneat	<i>Hesych (ap Aug Ep 198)</i>	

An improved text may shew that *teneat* was a later accretion in some of these authorities. But even if it be not so, it is noticeable that in none of them does ‘nunc’ or ‘modo’ occupy the last place, a fact which condemns the reading of Vcorr on p 74 and makes the ‘detinens’ of V* suspicious, while its presence is easily explained by the hypothesis of dittography. As between *obtinere* and *detinere*, it is worth remark that the quotation on p 52 is

¹ See his disquisition on “disrumpens disrumpam,” p 39⁴⁻¹⁵.

introduced for the sake of the word *obtinere*, to illustrate Ps cxxxvi 9. The quotation on p 74 is still further open to objection on the ground of the expression *quoad usque*, which though it has good African authority elsewhere¹ is here only found in Ambrosiaster^{1/2}, while *donec* receives additional support from an allusion in Tyconius 8².

VIII. *The Latin Version used by Tyconius.*

The confusion and variety of text in the forms of the "Old Latin" has been a matter of common remark since the days of S. Augustine. Successive adaptation of the language of a primitive version to local dialects and irregular revision from Greek MSS were probably the causes which produced this variety, but we have hardly any historical traditions of the localities in which such changes took place or the men by whom they were made. In this confusion there is only one way out of the difficulty. Our MSS can give us no help alone, for they are not connected by sufficiently accurate traditions with local uses. It is only by carefully studying the quotations of Ecclesiastical writers, of whom we know where and when they wrote, that any fixed criteria can be found for assigning the continuous texts of the MSS to Africa, Gaul, or Italy. In all such investigations the quotations of S. Cyprian are the starting point. Except Tertullian he is the oldest African Father who quotes Scripture, and Tertullian's evidence in our present state of knowledge is rendered of doubtful value by his acquaintance with Greek and his habit of paraphrase. Cyprian on the other hand always uses a Latin Version and quotes accurately and consistently.

For the Gospels Prof. Sanday has definitely proved the African character of *k* (and in a less degree of *e*) by using the text of Cyprian as a working standard². No such investigation has yet been made for any part of the Old Testament; I shall therefore begin by comparing the text of Tyconius with that of Cyprian. Each book of the Bible must be treated separately, for we have no reason to suppose that the original translation was all made at one

¹ Cf *k*, Mt ii 13, v 18 *bis*, x 11, xiii 13; Mc xii 36, xiii 30.

² O. L. Bibl. Texts (*k*), vol ii.

time or by the same hand ; in extreme cases, such as the Book of Job on the one hand and the Book of Daniel on the other, it is at once seen that the literary fates of the various parts of the Bible have been quite independent.

In the Prophets the evidence is most full and clear in the Book of Isaiah. I shall therefore begin by treating that book separately.

For the sake of clearness it may be convenient to give at once the conclusions which I shall try to prove.

1. The text of Tyconius in the Prophets is from the same version as that used by S. Cyprian, slightly altered in the Latinity but presenting no clear traces of revision from the Greek.

2. This text is practically identical with that used by Habetdeus, the spokesman of the Donatists at the Council of Carthage.

3. The text of the *Speculum (m)* is of the same version, but greatly changed as to the Latinity.

Tyconius and S. Cyprian.

In the following extracts the references to S. Cyprian are by Hartel's pages, but in the *Testimonia*, unless otherwise stated, the text followed is not Hartel's but that of the ms called by him L. The pre-eminence of L in the *Testimonia* has been proved once for all by Prof. Sanday in O. Lat. Bibl. Texts (k) II lxii—lxiv, and his judgment has been confirmed by Dombart the editor of Commodian, and Brandt the editor of Lactantius, both of which authors regularly use the *Testimonia* for Biblical quotations.

Readings marked O₁ (following Prof. Sanday's notation) are from my collation of Bodl. Add. C 15, saec. x.

Cyp 366

Esai xiii

6	Vlulate,	ululate,
	proximus est enim dies Domini et <i>ob</i> tritio a Deo aderit.	proximus est enim dies Domini, et <i>co</i> ntritio a Deo aderit...
9	ecce enim dies Domini uenit* insanabilis indignationis et irae	ecce enim dies Domini insanabilis* uenit indignationis et irae,
	ponere orbem terrae desertum et peccatores perdere ex eo.	ponere orbem terrarum desertum, et peccatores perdere ex eo.

Tyc 50, 51

Cyp 669

Esai xiv

- 13 Tu autem dixisti in animo tuo :
 in caelum ascendam,
 super stellas Dei
 ponam sedem meam,
 sedebo in monte alto
 super montes altos in Aquilonem,
 14 ascendam super nubes,
 ero similis Altissimo...
 15 tu uero ad inferos descendes
 in fundamenta terrae,
 16 et qui uidebunt te
 mirabuntur super te.

Tyc 70 (71, 72, 75)

tu autem dixisti in animo tuo :
 In caelum ascendam,
 super stellas Dei
 ponam sedem meam,
 sedebo in monte alto
 super montes altos in Aquilonem,
 ascendam super nubes,
 ero similis Altissimo.
nunc autem ad inferos descendes
 in fundamenta terrae,
 et qui uiderint te.
 mirabuntur super te.

ero] et ero *Tyc* 70 R
 te uiderint] *Tyc* 70 R

Cyp 183

Esai xiv

- 16 Hic homo qui concitat terram,
 commouet reges ;
 17 qui ponit orbem terrae totum
 desertum.

Tyc 70, 71, 75, 76

Hic *est* homo qui concitat terram,
 [com]mouet reges :
 qui ponit orbem terrae totum
 desertum.

(Variants of *Tyc*)

hic est] 70, 71, 75bis; om est 76
 concitat] 70, 75 $\frac{1}{2}$; incitat 71, 75 $\frac{1}{2}$, 76
 commouet] 75 $\frac{1}{2}$; mouet 70

[The quotations of S. Cyprian put down to Esai xxix 13 are really from Mc vii 6 seq. The reading of Tyconius will be noticed in the next section.]

Cyp 56

Esai xlvi

- 1 Sic dicit Dominus Deus
 Christo meo Domino
 cuius tenui dexteram
 ut exaudiant eum gentes...
 ut] et W; om B

Tyc 3, 4

Sic dicit Dominus A
 Christo meo Domino
 cuius *ego* tenui dexteram
 ut exaudiant eum gentes.

Cyp 77

Esai liii

- 4 hic peccata nostra *portat*
 et pro nobis dolet...
 5 ipse *autem* vulneratus est
 propter facinora nostra...
 6 et *Dominus* tradidit illum
 pro peccatis nostris...

Tyc 2

Hic peccata nostra *feret*
 et pro nobis dolet,
 ipse vulneratus est
 propter facinora nostra,
 et *Deus* tradidit cum
 pro peccatis nostris.

ipse] et ipse VM
 eum] RM; illum V

Cyp 1083 aut enim subiectos uobis
subpungitis...*Tyc* 76

Esai lviii

Omnes subditos uobis
conpungitis.*Cyp* 729 Non senior neque angelus
sed ipse Dominus liberabit eos,
quia diligit eos
et parcer eis,
ipse redemit eos.

Esai lxiii

Non senior non angelus,
sed ipse conseruauit eos,
propter quod diligeret eos
et parceret illis;
ipse redemit eos.*Tyc* 9, 10liberavit WO
et ipse WMBOconseruabit R, considerauit V
parcer R

The above extracts may be analysed as follows. References in square brackets as [m 418] are to authorities not contained in Sabatier.

Readings in which *Cyp* and *Tyc* are agreed against other Latin authorities.

Esai xiii 6 [m 418]

1. proximus *Cyp Tyc*
prope *m*
3. aderit *Cyp Tyc*
ueniet *m*

Readings in which *Cyp* and *Tyc* differ.

2. contritio *Tyc m*
obtritio *Cyp*

Esai xiii 9 [m 418]

5. insanabilis *Cyp Tyc Iren*
sine refrigerio *m*
6. uenit *Cyp Tyc Iren*
adueniet *m*
7. indignationis et irae *Cyp Tyc m*
furore et ira plenus *Iren*
4. insanabilis uenit (order) *Tyc*
Iren m
uenit insanabilis *Cyp*
8. terrarum *Tyc*
terrae *Cyp Iren m*

Esai xiv 13 [*Aug de Gen ad Lit xi (Eug 180)*]

9. in animo tuo *Cyp Tyc*
sensu tuo *Aug*
10. stellas *Cyp Tyc*
sidera *Ambr Aug Vig*
11. Dei *Cyp Tyc (=Heb !)*
caeli *Ambr Aug Vig*
12. sedem meam *Cyp Tyc Ambr^{1/2}* *Aug-Ps 59*
thronum meum *Aug (Tert Ambr^{1/2})*

Readings in which *Cyp* and *Tyc* are agreed against other Latin authorities. Readings in which *Cyp* and *Tyc* differ.

13. in monte alto *Cyp Tyc*
in monte excenso *Ambr Aug*
14. super montes altos *Cyp Tyc Ambr*
super montes excelsos *Aug*
15. in Aquilonem *Cyp Tyc*
qui sunt ad Aquilonem *Aug*
qui sunt ab Aquilone *Ambr*

Esai xiv 15 [*Aug* (*Eug* 180)]

16. nunc autem *Tyc Aug* (=LXX)
tu nero Cyp

Esai xiv 16

18. qui uiderint *Tyc*
qui uidebunt *Cyp*
19. hic est homo *Tyc^{4/5}*
hic homo *Cyp*

Esai xlv 1

20. Dominus *Tyc Tert^{psix}* 11 *Vig*
(*Barn* 12)
Dominus Deus *Cyp* 'Tert'
adv Iud 7
21. ego tenui *Tyc*
om ego Cyp rell

22. ut exaudiant eum *Cyp Tyc*
'Tert' *adv Iud* (illum)
exaudient illum *Barn^{lat}*
ut obaudiant eum *Vig^{1/2}*
et obedire faciam ante eum *Vig^{1/2}*
obaudire ante eum *Lact*

Esai liii 4, 5, 6

24. facinora *Cyp Tyc*
iniquitates *Hil Ambr Aug*
Fulg Faustin
23. feret¹ *Tyc Faustin* (fert)
portat *Cyp Hil Ambr Fulg*
25. Deus *Tyc*
Dominus *Cyp Aug Fulg*
26. eum *Tyc Aug^{1/3}* *Fulg*
illum *Cyp Aug^{2/3}*

Esai lviii 3 [*m* 592]

27. et omnes *Tyc m Tert^{psix}* *Ambr*
(=LXX)
aut enim *Cyp*
28. subditos *Tyc Ambr m*
subiectos *Cyp Tert*

¹ Possibly *feret*=*fert*. See esp. *Ioh* xv 5 c (d); *Rönsch* 286.

Readings in which *Cyp* and *Tyc* are agreed against other Latin authorities.

- | | |
|---|---|
| 29. (compound of <i>pungere</i>) <i>Cyp</i>
<i>Tyc m</i>
suecutitis <i>Tert</i>
stimulatis <i>Ambr</i> | 29. conpungitis <i>Tyc m^{odd}</i> (-etis <i>m^{txt}</i>)
subpungitis <i>Cyp</i>
suecutitis <i>Tyc</i>
stimulatis <i>Ambr</i> |
| Essai lxiii 9 [Priscillian 31] | |
| 30. non <i>Cyp Tyc Vig Taps^{2/2}</i> (<i>Tert^{2/2}</i>)
neque <i>Iren Priscill</i> | 32. non angelus <i>Tyc</i>
neque ang. <i>Cyp Vig Taps^{2/2}</i>
<i>Iren</i> |
| 31. senior...angelus <i>Cyp Tyc Iren</i>
(<i>πρέσβυτος...ἄγγελος</i> LXX)
legatus...angelus <i>Vig Taps^{2/2}</i>
nuntius...angelus <i>Priscill</i>
angelus...legatus <i>Tert de Carn Chr</i> 11
legatus...nuntius <i>Tert adv Marc</i> iv 22 | 33. ipse <i>Tyc Vig^{1/2}</i> (=LXX B memph
<i>Hieron</i>)
ipse Dominus <i>Cyp Tert^{1/2}</i> <i>Iren</i>
<i>Vig^{1/2}</i> (=LXX &A λ rell)
ipse Deus <i>Tert adv Marc</i> |
| 34. ipse [Dominus] <i>Cyp Tyc Tert^{2/2}</i>
<i>Iren Vig^{1/2}</i>
ipse Dominus ueniet et <i>Vig^{1/2}</i>
<i>Priscill</i> | 35. conseruauit eos <i>Tyc</i>
liberabit (-uit) eos <i>Cyp</i>
saluoseosfecit <i>Tert^{2/2}</i> (<i>Priscill</i>)
saluabit (-uit) eos <i>Vig^{2/2}</i> |
| 38. redemit <i>Cyp Tyc</i>
liberauit (-bit) <i>Iren</i> | 36. proper quod diligenter <i>Tyc</i>
quia diligit <i>Cyp</i>
quoniam diligit <i>Iren</i>
eo quod diligenter <i>Vig</i> |
| | 37. parceret illis <i>Tyc</i>
parcet eis <i>Cyp</i> |

These 38 readings are not enough by themselves to enable us to form a perfect estimate of the relation of the text of Isaiah in Tyconius to that in Cyprian, but the general character of the text does, I think, sufficiently appear.

In the first place the agreement of *Cyp.* and *Tyc.* is greatest in the long quotations. Now the quotations of S. Cyprian are of almost uniform quality, and reach the same standard of accuracy whether they be long or short. But we have seen reason to believe that the casual quotations of Tyconius are by no means always to be relied on, while on the other hand the longer quota-

Readings in which *Cyp* and *Tyc* are agreed against other Latin authorities. Readings in which *Cyp* and *Tyc* differ.

13. in monte alto *Cyp Tyc*
in monte excenso *Ambr Aug*
14. super montes altos *Cyp Tyc Ambr*
super montes excelsos *Aug*
15. in Aquilonem *Cyp Tyc*
qui sunt ad Aquilonem *Aug*
qui sunt ab Aquilone *Ambr*

Esai xiv 15 [*Aug (Eug 180)*]

16. nunc autem *Tyc Aug (=LXX)*
tu uero *Cyp*

Esai xiv 16

18. qui uiderint *Tyc*
qui uidebunt *Cyp*
19. hic est homo *Tyc^{4/5}*
hic homo *Cyp*

Esai xlvi 1

20. Dominus *Tyc Tert^{psyc} 11 Vig*
(*Barn 12*)
Dominus Deus *Cyp 'Tert'*
adv Iud 7
21. ego tenui *Tyc*
om ego Cyp rell
22. ut exaudiant eum *Cyp Tyc*
'*Tert*' *adv Iud (illum)*
exaudient illum *Barn^{lat}*
ut obaudiant eum *Vig^{1/2}*
et obedire faciam ante eum *Vig^{1/2}*
obaudire ante eum *Lact*

Esai liii 4, 5, 6

24. facinora *Cyp Tyc*
iniquitates *Hil Ambr Aug*
Fulg Faustin
23. feret¹ *Tyc Faustin (fert)*
portat *Cyp Hil Ambr Fulg*
25. Deus *Tyc*
Dominus *Cyp Aug Fulg*
26. eum *Tyc Aug^{1/3} Fulg*
illum *Cyp Aug^{2/3}*

Esai lviii 3 [*m 592*]

27. et omnes *Tyc m Tert^{psyc} Ambr*
(=LXX)
aut enim *Cyp*
28. subditos *Tyc Ambr m*
subiectos *Cyp Tert*

¹ Possibly *feret=fert*. See esp. Ioh xv 5 e (d); Rönsch 286.

Readings in which *Cyp* and *Tyc* are agreed against other Latin authorities.

- | | |
|--|---|
| 29. (compound of <i>pungere</i>) <i>Cyp</i> | 29. <i>conpungitis Tyc m^{sold}</i> (-etis <i>m^{txt}</i>) |
| <i>Tyc m</i> | <i>subpungitis Cyp</i> |
| <i>suecutitis Tert</i> | <i>suecutitis Tyc</i> |
| <i>stimulatis Ambr</i> | <i>stimulatis Ambr</i> |

Ecclesiasticus lxiii 9 [Priscillian 31]

- | | |
|---|--|
| 30. non <i>Cyp Tyc Vig Taps^{2/2}</i> (<i>Tert^{2/2}</i>) | 32. non angelus <i>Tyc</i> |
| neque <i>Iren Priscill</i> | neque ang. <i>Cyp Vig Taps^{2/2}</i> |
| 31. senior...angelus <i>Cyp Tyc Iren</i> | <i>Iren</i> |
| (<i>πρέσβυτος...ἄγγελος</i> LXX) | 33. ipse <i>Tyc Vig^{1/2}</i> (=LXX B memph
<i>Hieron</i>) |
| legatus...angelus <i>Vig Taps^{2/2}</i> | ipse Dominus <i>Cyp Tert^{1/2}</i> <i>Iren</i> |
| muntius...angelus <i>Priscill</i> | <i>Vig^{1/2}</i> (=LXX & A λ rell) |
| angelus...legatus <i>Tert de Carn Chr</i> 11 | ipse Deus <i>Tert adv Marc</i> |
| legatus...muntius <i>Tert adv Marc</i> iv 22 | 35. conseruauit eos <i>Tyc</i> |
| | liberabit (-uit) eos <i>Cyp</i> |
| | saluoseosfecit <i>Tert^{2/2}</i> (<i>Priscill</i>) |
| | saluabit (-uit) eos <i>Vig^{2/2}</i> |
| 34. ipse [Dominus] <i>Cyp Tyc Tert^{2/2}</i> | 36. proper quod diligenter <i>Tyc</i> |
| <i>Iren Vig^{1/2}</i> | quia diligit <i>Cyp</i> |
| ipse Dominus ueniet et <i>Vig^{1/2}</i> | quoniam diligit <i>Iren</i> |
| <i>Priscill</i> | eo quod diligenter <i>Vig</i> |
| 38. redemit <i>Cyp Tyc</i> | 37. parceret illis <i>Tyc</i> |
| liberauit (-bit) <i>Iren</i> | parceret eis <i>Cyp</i> |

These 38 readings are not enough by themselves to enable us to form a perfect estimate of the relation of the text of Isaiah in Tyconius to that in Cyprian, but the general character of the text does, I think, sufficiently appear.

In the first place the agreement of *Cyp.* and *Tyc.* is greatest in the long quotations. Now the quotations of S. Cyprian are of almost uniform quality, and reach the same standard of accuracy whether they be long or short. But we have seen reason to believe that the casual quotations of Tyconius are by no means always to be relied on, while on the other hand the longer quota-

Readings in which *Cyp* and *Tyc* are agreed against other Latin authorities. Readings in which *Cyp* and *Tyc* differ.

13. in monte alto *Cyp Tyc*
in monte excenso *Ambr Aug*
14. super montes altos *Cyp Tyc Ambr*
super montes excelsos *Aug*
15. in Aquilonem *Cyp Tyc*
qui sunt ad Aquilonem *Aug*
qui sunt ab Aquilone *Ambr*

Esai xiv 15 [*Aug (Eug 180)*]

16. nunc autem *Tyc Aug (=LXX)*
tu uero *Cyp*

Esai xiv 16

18. qui uiderint *Tyc*
qui uidebunt *Cyp*
19. hic est homo *Tyc⁴/₅*
hic homo *Cyp*

Esai xlv 1

20. Dominus *Tyc Tert^{prax} 11 Vig*
(*Barn 12*)
Dominus Deus *Cyp 'Tert'*
adv Iud 7
21. ego tenui *Tyc*
om ego Cyp rell

22. ut exaudiant eum *Cyp Tyc*
'Tert' *adv Iud (illum)*
exaudient illum *Barn^{lat}*
ut obaudiant eum *Vig^{1/2}*
et obedire faciam ante eum *Vig^{1/2}*
obaudire ante eum *Lact*

Esai liii 4, 5, 6

24. facinora *Cyp Tyc*
iniquitates *Hil Ambr Aug*
Fulg Faustin
23. feret¹ *Tyc Faustin (fert)*
portat *Cyp Hil Ambr Fulg*
25. Deus *Tyc*
Dominus *Cyp Aug Fulg*
26. eum *Tyc Aug^{1/3} Fulg*
illum *Cyp Aug^{2/3}*

Esai lviii 3 [*m 592*]

27. et omnes *Tyc m Tert^{psych} Ambr*
(=LXX)
aut enim *Cyp*
28. subditos *Tyc Ambr m*
subiectos *Cyp Tert*

¹ Possibly *feret=fert*. See esp. Ioh xv 5 e (d); Rönsch 286.

Readings in which *Cyp* and *Tyc* are agreed against other Latin authorities.

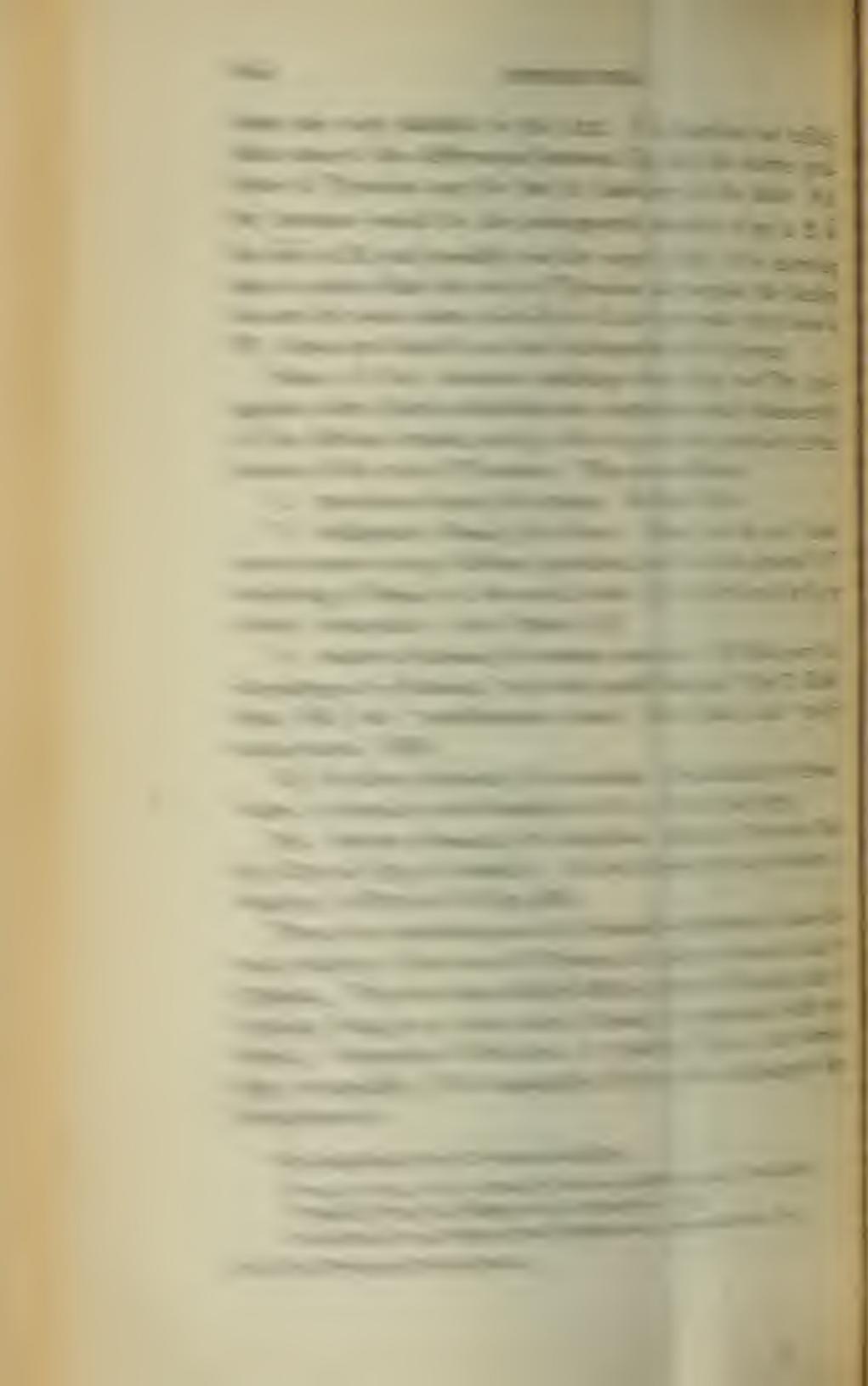
- | | |
|--|--|
| 29. (compound of <i>pungere</i>) <i>Cyp</i> | 29. <i>conpungitis Tyc m^{odd}</i> (-etis <i>m^{tri}</i>) |
| <i>Tyc m</i> | <i>subpungitis Cyp</i> |
| <i>succutitis Tert</i> | <i>succutitis Tyc</i> |
| <i>stimulatis Ambr</i> | <i>stimulatis Ambr</i> |

Essai lxiii 9 [Priscillian 31]

- | | |
|---|--|
| 30. non <i>Cyp Tyc Vig Taps^{2/2}</i> (<i>Tert^{2/2}</i>) | 32. non angelus <i>Tyc</i> |
| neque <i>Iren Priscill</i> | neque ang. <i>Cyp Vig Taps^{2/2}</i> |
| 31. senior...angelus <i>Cyp Tyc Iren</i> | <i>Iren</i> |
| (<i>πρέσβυτος...ἄγγελος</i> LXX) | 33. ipse <i>Tyc Vig^{1/2}</i> (=LXX B memph Hieron) |
| <i>legatus...angelus Vig Taps^{2/2}</i> | ipse Dominus <i>Cyp Tert^{1/2} Iren</i> |
| <i>nuntius...angelus Priscill</i> | <i>Vig^{1/2}</i> (=LXX &A λ rell) |
| angelus...legatus <i>Tert de Carn Chr</i> 11 | ipse Deus <i>Tert adv Marc</i> |
| legatus...nuntius <i>Tert adv Marc</i> iv 22 | 35. conseruauit eos <i>Tyc</i> |
| | liberabit (-uit) eos <i>Cyp</i> |
| | saluoseosfecit <i>Tert^{2/2}</i> (<i>Priscill</i>) |
| | saluabit (-uit) eos <i>Vig^{2/2}</i> |
| 34. ipse [Dominus] <i>Cyp Tyc Tert^{2/2}</i> | 36. proper quod diligenter <i>Tyc</i> |
| <i>Iren Vig^{1/2}</i> | quia diligit <i>Cyp</i> |
| ipse Dominus ueniet et <i>Vig^{1/2}</i> | quoniam diligit <i>Iren</i> |
| <i>Priscill</i> | eo quod diligenter <i>Vig</i> |
| 38. redemit <i>Cyp Tyc</i> | 37. parceret illis <i>Tyc</i> |
| liberauit (-bit) <i>Iren</i> | parceret eis <i>Cyp</i> |

These 38 readings are not enough by themselves to enable us to form a perfect estimate of the relation of the text of Isaiah in Tyconius to that in Cyprian, but the general character of the text does, I think, sufficiently appear.

In the first place the agreement of *Cyp.* and *Tyc.* is greatest in the long quotations. Now the quotations of S. Cyprian are of almost uniform quality, and reach the same standard of accuracy whether they be long or short. But we have seen reason to believe that the casual quotations of Tyconius are by no means always to be relied on, while on the other hand the longer quota-



he 'es' is characteristic of all forms of the Old Latin at the stage of the African text¹.

Then we come to readings involving variation in the Greek, where the same kinds of fundamental agreement between S. Cyprian and Tyconius are to be seen between the renderings. In estimating the differences between two authorities in matters which can be represented by these words, it will be necessary to be careful to avoid assuming that all these differences actually correspond to real Greek variants; it is most improbable that No. 4 "insanabilis uenit" (venit insanibilis) was produced by revision from the Greek, though there is a Greek MSS in which this change of order is found. Again, Latin contractions for 'God' and 'Lord' are often more usual than those used in Greek; Latin evidence in favour of *dns* against *ds*, and *vice versa*, is worth very little. The only instance in these thirty-eight readings which corresponds to a Greek variant is No. 33, where Tyc and Vig-Taps^{1/2} add 'Dominus' to 'ipse' in reading *ipse dominus*. The Greek *αὐτὸς* alone is the reading of Bp. Hippolytus, while [ό] *Kύριος* is added by S. A. Lucian, the Syrian other MSS. 'Dominus' is found in Cyprian and d Tertullian^{1/2}, but "*ipse Deus*" is the reading of 22, while Priscillian and Vig-Taps^{1/2} read "*ipse Deus*". Possibly all these additions may be independent parts of the same verse, Tyconius and Cyprian giving the same rendering. The Latin variations in Esai 9 before 'senior' and 'legatus' evidently go back to the Greek *πρέσβυτος*: *Cyp* *Tyc* and *Iren* have 'senior,' *Vig* and *Prisc* have 'legatus.'

Two other striking agreements of Cyp. and Tyc. in matters of reading are Nos. 10-11 and 22. No. 10-11 is supported by S. Cyprian and Tyconius. The reading is absolutely certain in Tyconius, as he afterwards again in the same words, saying "stellarum id est um." All other authorities for the LXX have

¹ eos propter quod diligeret eos, et parcer illis, with nearly the same tenses as Cyprian.

tions are very faithful to the LXX. It is therefore not unlikely that some of the differences between Cyp. and the shorter quotations of Tyconius may be due to inaccuracy in the latter. Such for instance would be the unsupported insertion of *ego* in 21, *ds* for *dns* in 25, and possibly *non* for *neque* in 30. It is interesting also to notice that the text of Tyconius has escaped the blunders *tu uero* for *nunc autem* (*vūv δὲ*) in 16, and *aut enim* for *et omnes* in 27; these are found in no text independent of S. Cyprian.

Some of the nineteen readings where Cyp. and Tyc. agree against other Latin authorities are expressions really characteristic of the African version, and go far to prove the genuinely African tenour of the text of Tyconius. They are as follows.

1. proximus (*έγγὺς*) for prope. So Ioh ii 13 *e*.
 7. indignatio (*θυμὸς*) for furor. ‘Furor,’ so far as I know, never occurs in any African quotation, but it is the general O. T. rendering of *θυμὸς* in *Iren* and *Ambr.* Cf Lc iv 28 *ira a b e ff q vg Ambr*, ‘iracundia’ *c*, but ‘furore’ *d.f.*
 9. animus (*διάνοια*) for sensus, mens, etc. Cf Esai xxxv 4 *οἱ λιγόψυχοι τῇ διανοίᾳ*, “qui estis pusill(i)animes” Cyp 71 *Habete deus* 313, but “pusillanimes sensu” *Iren Nouat*, and “modici animi sensu” *Hil²/2*.
 - 13, 14 altus (*ὑψηλὸς*) for excelsus. Predominantly African; ‘altus’ is found in the Gospels in *k²/₂ e¹/₂ d³/₅ a¹/₅* and *fvg¹/₅*.
 24. facinus (*ἀνομία*) for iniquitas. Again in Tyconius Esai xliv 22, and Cyp. in Isaiah⁷/₇. In the Gospels the only instance of ‘facinus’ is Mt xxiv 12 Cyp 335.
- These five renderings are by themselves sufficient to shew the near relation of the text of Tyconius in Isaiah at least to that of Cyprian. The two texts chiefly differ in points of Latinity, that of Cyprian being as a rule more literally in agreement with the Greek. Instances of this are: 2. contritio *Tyc m*, but obtritio *Cyp* (*συντριβὴ*); 29. conpungitis *Tyc (m)*, but subpungitis *Cyp* (*ὑπονύσσετε*)¹.

¹ An exception is 35—37, where we find for

ἐσωσεν αὐτὸν, διὰ τὸ ἀγαπᾶν αὐτὸν καὶ φειδεσθαι αὐτῶν. Esai lxiii 9
liberabit illos quia diligit eos, et parcer eis. *Cyp*
conseruauit eos, propter quod diligeret eos et parceret illis. *Tyc*

Cod. R of Tyconius however reads

The 'est' in 19 is characteristic of all forms of the Old Latin except the earliest stage of the African text¹.

When we turn to readings involving variation in the Greek, we find the same marks of fundamental agreement between S. Cyprian and Tyconius as in the renderings. In estimating the differences between two Latin authorities in matters which can be represented in Greek it is of course necessary to be careful to avoid assuming that all these differences actually correspond to real Greek variants; for instance it is most improbable that No. 4 "insanabilis uenit" or "uenit insanabilis" was produced by revision from the Greek, though there are Greek MSS in which this change of order is found. Again the Latin contractions for 'God' and 'Lord' are more often confused than those used in Greek; Latin evidence in fact for dns or dms against ds, and *vice versa*, is worth very little.

The only difference in these thirty-eight readings which corresponds to a Greek variant is No. 33, where Tyc and Vig-Taps^{1/2} unite in resisting the temptation to add 'Dominus' to 'ipse' (*aὐτὸς = Ιησος*). In the Greek *aὐτὸς* alone is the reading of Bemph Hieron, but [ó] *Kύριος* is added by **N** A Lucian, the Syr-Hex, and nearly all other MSS. 'Dominus' is found in Cyprian and also in Irenaeus and Tertullian^{1/2}, but "*ipse Deus*" is the reading of Tert adv Marc iv 22, while Priscillian and Vig-Taps^{1/2} read "*ipse Dominus uenit et.*" Possibly all these additions may be independent.

In the earlier part of the same verse, Tyconius and Cyprian agree in a noteworthy rendering. The Latin variations in Esai xiii 9 between 'senior' and 'legatus' evidently go back to meanings of the Greek *πρέσβυς*: *Cyp* *Tyc* and *Iren* have 'senior,' but *Tert*^{2/2} *Vig-Taps*^{2/2} and *Priscillian* have 'legatus.'

Two other striking agreements of *Cyp.* and *Tyc.* in matters affecting the Greek are Nos. 10–11 and 22. No. 10–11 is *stellas Dei* in Esai xiv 13, supported by S. Cyprian and Tyconius alone. The reading is absolutely certain in Tyconius, as he afterwards quotes the verse again in the same words, saying "*stellarum Dei, id est sanctorum.*" All other authorities for the LXX have

conseruabit eos propter quod diligeret eos, et parcer illis,
thus producing a text with nearly the same tenses as Cyprian.

¹ Cf. k. lli.

τῶν ἀστ[έ]ρων τοῦ οὐρανοῦ. But the Hebrew is בָּכְבִּי אֶל. Is it possible that *οὐροῦ* of the MSS is a corruption of *θύν*, and that the original literal rendering of the LXX has been preserved only in the African Latin¹? At least this reading shews the intimate connection of the texts of S. Cyprian and Tyconius.

No. 22 affords another instance of agreement between Cyp. and Tyc., this time in what appears to be a correction of the originally literal Latin version by one who was not familiar with the Greek. In Esai xlvi 1 a consensus of Latin authorities read *τῷ χριστῷ μου Κυρίῳ* for *τῷ χριστῷ μου Κύρῳ*, for which no real Greek authority can be found². But there are noteworthy Latin variants in the rendering of the latter part of the verse. The Greek is

ἐπακοῦσαι ἐμπροσθεν αὐτοῦ ἔθνη,

the Latin renderings being

obaudire ante eum gentes *Lact* (for once deserting *Cyp*)
 et obedire faciam ante eum gentes *Vig*^{1/2}
 ut obaudiant eum *Vig*^{1/2}
 exaudient illum *Barn^{lat}*

but ut exaudiant eum *Cyp Tyc Tert'advIud* (illum)
 (one MS of Cyp. omits *ut*, another reads *et exaudiant*)

Does it not appear as if *ut exaudiant eum* was an early Latin correction of *exaudire ante eum*? In any case the rendering of both S. Cyprian and Tyconius is sufficiently eccentric to demand a common origin for the texts used by these Fathers.

Tyconius and Habetdeus.

At the *Collatio Carthaginensis* held in 411 A.D. between the Catholics and Donatists a statement of Donatist doctrine illustrated by Scriptural proofs was read by Habetdeus a Donatist Bishop. The text used by him is thus both localised and dated. Most fortunately one of the quotations of Habetdeus coincides with the end of one of Tyconius' longer quotations; it will not be

¹ For a parallel instance see next section, p cx.

² *Barn^{xx}* 12 is wholly assimilated to Ps cix in the best text (*codd. N^{*}I*).

necessary to do more than quote the two passages in parallel columns to shew the essential identity of the versions¹.

Habetdeus
(Du Pin's *Optatus* AD 1702, p 315)

Tyconius 71 (77).
Esai xiv

20	quomodo uestimentum conspersum* <i>in</i> sanguine non erit mundum, ita nec tu eris mundus, quia terram meam perdidisti et plebem meam occidisti. non <i>manebis</i> in aeternum tempus semen nequam;	quomodo uestimentum sanguine* consparsum non erit mundum, ita nec tu eris mundus, quia terram meam perdidisti et plebem meam occidisti. non <i>eris</i> in aeternum tempus semen nequam;
21	para filios tuos interfici peccatis patris sui, ut non <i>exsurgent</i> .	para filios tuos interfici peccatis patris <i>tui</i> , ut non <i>resurgent</i> .

Tyconius and the 'Speculum' (m).

The Old Latin Speculum (*m*), the second of those edited by Weihrich in vol. xii of the *Corpus Scriptorum Ecclesiasticorum Latinorum*, is generally considered to contain a "degenerate African" text². The passages quoted in it from Isaiah in common with Tyconius are given below.

m 646

Tyc 73

Esai v

6	<i>et nubibus mandabo ne pluant super eam pluviām.</i>	Nubibus mandabo ne pluant super eam <i>imbrem</i> .
---	--	--

m 418

Tyc 50, 51

Esai xiii

6	Vlulate, <i>prope</i> est enim dies Domini, et contritio a Deo ueniet	ululate, <i>proximus</i> est enim dies Domini, et contritio a Deo aderit....
---	---	--

¹ The language of the other quotations of Habetdeus from Isaiah would lead to a similar result. Among the characteristic 'African' expressions are *facinorosus* (*ἀνομος*) Esai lxvi 3; *fortitudo* (*ταχὺς*) Esai lii 1; *illuc* (*έκει*) Esai xxxv 8 ter, 9 bis; *iste* (*οὗτος*) Esai i 13; *quasi* (*ὡς*) Esai lxvi 3 ter.

² Prof. Sanday in *Stud. Bibl.* i 249; S. Berger, *Vulgata* 86 (where the *fragment de Fleury* is Weihrich's F of the *Speculum*). The connection between *m* and Priscillian does not seem so close in the Prophets as in the book of Job and the Epistle of S. James.

(Item illuc:)

- 9 Ecce enim dies Domini
sine refrigerio adueniet
indignationis et irae,
ponere orbem terrae desertum,
et peccatores perdere ex eo.
- 10 nam stellae caeli et *lucifer*
et omne ornamentum caeli
lumen non dabunt,
*et obscurabuntur sole** oriente
et^{} lunae non permanebit lumen*
- 11 et *mandabo uniuerso orbi mala*
et impiis peccata eorum,
et perdam contumeliam iniquorum
et contumeliam superborum
humiliabo.
- 12 et erunt qui *derelicti sunt pretiosi*
magis quam aurum,
 ^
et homo pretiosus
magis quam lapis ex ^saffyr.

ecce enim dies Domini
insanabilis uenit
indignationis et irae,
ponere orbem terrarum desertum,
et peccatores perdere ex eo.

Stellae enim caeli et *Orion*
et omnis ornatura caeli
lumen non dabunt,
et tenebrescit oriente sole*
+lumen et+ non permanebit lumen*
eius.

et *infligam orbi terrae mala*
et iniustis peccata eorum,
et perdam iniuriam scelestorum
et iniuriam superborum
humiliabo.

et erunt qui *remanserint honorati*
magis quam aurum
quod non tetigit ignem,
et homo honoratus erit
magis quam lapis ex Sufir.

omnis ornatura] *conieci*: omnis creatura
 R; omnes ex ea rura V
 oriente sole lumen] om V (*spatio relictio*)

m 675

Tyc 70 (71)

Esai xiv

- 12 Quomodo cecidit de caelo
lucifer qui mane oriebatur!

Quomodo cecidit de caelo
lucifer mane oriens!

m 459

Tyc 47

Esai xxiv

- 8 Cessauit *superbia*
et diuitiae impiorum.

cessauit *impudicitia*
et diuitiae impiorum.

m 692

Tyc 10

Esai xxxiii

- 20 Tabernacula tua
 ^ non commouebuntur,
neque fatigabuntur
pali tabernaculi eius
in aeternum tempus,
neque funes eius disrumpentur.

tabernacula
quaes non commouebuntur,
neque agitabuntur
pali tabernaculi tui
in aeternum tempus
neque funes eius rumpentur.

m 673

16 *et adducam caecos
in via qua ignorabant
et semitas quas nesciebant
calcare faciam,
et faciam illis tenebras in lucem
et quae prava sunt dirigam.
haec uerba faciam,
et non derelinquam eos.
calcare faciam] faciam illos calcare sess.
eos] illos sess.*

Esai xlvi

Tyc 9

*Ducam caecos
in viam quam non nouerunt,
et semitas quas non nouerunt
calcabunt,
et faciam illis tenebras in lucem
et prava in directum.
haec uerba faciam,
et non derelinquam eos.*

m 491

Esai xlvi

Tyc 9

21 ...*et Israhel quia puer meus es tu,
et Israhel ne obliuiscaris mei.
ecce enim deleui
ut niuem iniurias tuas
et ut caliginem peccata tua.*

*Finxi te puerum meum, meus es tu,
et Israhel noli obliuisci mei.
ecce enim deleui
uelut nubem facinora tua
et sicut nimbum peccata tua.*

m 592

Esai lviii

Tyc 76

3 *et omnes subditos nobis
conpungitis.
conpungetis sess al*

*Omnes subditos nobis
conpungitis.*

m 593

Esai lviii

Tyc 57

10 *et tenebrae tibi
erunt* ut meridies.*

*Tenebrae tuae
sicut meridies* erunt.*

It will not be necessary to analyse these passages in detail. The amount of divergence is much greater than in the case of Tyconius and S. Cyprian, who only differ 19 times in 14 verses, while Tyconius and *m* differ 46 times in 13 verses. The Cyprianic text being our working standard, these figures alone shew that *m* has suffered much more change than Tyconius. At the same time Tyconius and *m* agree in peculiar expressions which can only be explained on the assumption that their texts go back to one original version. A clear illustration of this is Esai xiii 10,

*οἱ γὰρ ἀστέρες τοῦ οὐρανοῦ καὶ ὁ Ὄριων
καὶ πᾶς ὁ κόσμος τοῦ οὐρανοῦ τὸ φῶς οὐ δώσονται·
καὶ σκοτισθήσεται τοῦ ἡλίου ἀνατέλλοντος
καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς.*

Here cod. N has οἶκος for κόσμος and several MSS have φέγγος for the second φῶς; otherwise there is no variation. The only Latin writer besides Tyconius and m who quotes the verse is S. Jerome, who twice gives the verse literally from the LXX¹. Now although m and Tyconius differ no less than seven times in their rendering of Esai xiii 10, they agree in reading *non permanebit lumen [eius]* for οὐ δώσει τὸ φῶς αὐτῆς, a coincidence still further extended if we may regard the preceding words in Tyconius which correspond to καὶ ἡ σελήνη, viz “lumen et,” as a corruption of “et lunae” as found in m. This paraphrase of the Greek is the more striking, seeing that in the former part of the verse both m and Tyconius have *lumen non dabunt* for τὸ φῶς οὐ δώσουσται.

A point of contact such as this between Tyconius and the Speculum is most important, more especially for the criticism of the latter. It seems to shew that the constant departures from the text of S. Cyprian and Tyconius found in m were not due to an attempt to bring m into more literal accordance with the Greek. Most of these variants from the Cyprianic standard consist of synonyms, more or less accurate, such as *iniquitas* for *facinus*, *lucifer* for *Orion*, *contumelia* for *iniuria*. These are extremely instructive for the criticism of the Latin text, while on the other hand the value of the Speculum for the criticism of the LXX is enhanced, if we have grounds for believing that most of the late character of its text is due not to correction from the Greek but to literary revision of the Latinity².

A parallel instance of real agreement with the old African text in m, side by side with superficial variation, is found in Esai v 26, where Cyp 56 and 57 has *et adtrahet illos*, but in m 657 we find *et trahet eas*. In both cases however the renderings point to καὶ συρεῖ αὐτούς, which is otherwise absolutely unattested. Cod. B has καὶ συριεῖ αὐτούς, and cod. A καὶ συριεῖ αὐτοῖς (וְשַׁרְק לֹ).

¹ See Sabatier *ad loc.* S. Jerome's words are: *Stellae enim caeli et omnis ornatus caeli lumen suum (v. lucem) non dabunt: et obtenebrabuntur sole oriente (v. tenebrabuntur orto sole), et luna non dabit lumen suum (v. lucem).*

² There are a few cases where m deserts the older African Fathers in widely spread distinctively Greek variations: e.g. Esai lviii 8 *ἴματα* is rendered by ‘*saniates*’ in Irenaeus, Lucifer, Ambrose and m 593; but *Tert de Res Carn* 27, Cyp 108, 291, 376, Latin mss known to Hieron, and Barn^{lat} 3 have ‘*uestimenta*,’ corresponding to the Greek *ἱμάτια*, which is read by Barn^{gr} 3, *Iust-Tr* 15, and codd. 147 91 106.

In other prophetical books than that of Isaiah the evidence is at once less in amount and more conflicting in character; direct comparison with the text of S. Cyprian for the most part fails us. In the Minor Prophets Tyconius and S. Cyprian have in common only the two verses Amos viii 9 and Mal iv 2, the latter being a mere allusion in Tyconius. In Jeremiah there is only a reference of no textual value to Hier ix 23, shared also by the Speculum. In Daniel there is nothing. Indeed the quotations of Tyconius from Daniel are so few, that it is impossible to discover whether the version he used was translated from Theodotion or whether it resembled the curious mixed text found in S. Cyprian¹. Finally, out of the long passages from Ezekiel found in Tyconius, only five verses are shared with S. Cyprian. These are given below.

*Cyp 761, 767**Eze xxxvi*

- 25 et aspargam *super uos*
aquam mundam
et mundabimini
ab omnibus immunditiis uestris,
et ab omnibus simulacris uestris,
26 et mundabo *uos*
et dabo uobis cor nouum,
et spiritum nouum dabo in uobis
in uobis] in uos 761^{cod}, 767^{cod}; uobis
767^{cod} mult

Tyc 33

- et aspargam *uos*
aquam mundam
et mundabimini
ab omnibus Λ Λ
Λ Λ *simulacris uestris,*
*et mundabo *uos**
et dabo uobis cor nouum,
et spiritum nouum dabo in uobis
aqua munda R
in uobis] in uos V

*Cyp 158**Eze xxxvii*

- 11 dicunt :
arida facta sunt ossa nostra,
perit spes nostra
expirauimus.
12 propterea propheta et dic :
haec dicit Dominus,
Ecce ego aperio
monumenta uestra
et educam uos
de monumentis uestris

Tyc 36

- ipsi dicunt :*
arida facta sunt ossa nostra,
interiit spes nostra,
expirauimus.
propterea profetare et dic :
haec dicit Dominus,
Ecce ego aperiam
monumenta uestra
et educam uos
de monumentis uestris

¹ Whatever may be the connection between the *Testimonia* and the early forms of the *Alteratio Simonis et Theophili* (Harnack, *Texte und Unters. 1*), it is at least clear that S. Cyprian did not exclusively derive his knowledge of the Lxx of Daniel thence; e.g. the quotation from Dan ix 4 ff in *Cyp 260* is not likely ever to have found a place in the *Alteratio*.

14 et inducam uos in terram Israhel. \wedge
 dabo Spiritum meum in uos
 et uiuetis,
 et ponam uos in terra uestra
 et cognoscetis quoniam ego Dominus
locutus sum, etc.
 perit LO₁WM*

et inducam uos in terram Israhel,...
et dabo Spiritum meum in uos
et uiuetis,
et ponam uos super terram uestram
et scietis quia ego sum Dominus.

The readings in these five verses which bear on the Old Latin version are as follows.

Readings where *Cyp* and *Tyc* agree
 against other Latin authorities.

Eze xxxvi 25

2. simulacris *Cyp*^{2/2} *Tyc*
idolis Aug

Eze xxxvii 11, 12 [m 424]

3. facta *Cyp Tyc Ambr*
effecta m
 5. expirauimus *Cyp Tyc*
interibimus (-iuimus) Ambr
om. m

Eze xxxvii 14 [m 424]

8. spiritum meum in uos *Cyp Tyc m*
spiritum in uobis Iren
spiritum meum in uobis Ambr

Readings where *Cyp* and *Tyc* differ.

1. aspargam super uos aquam mun-
dam Cyp^{2/2}, *Aug*^{1/2}
asp. uos aqua munda Tyc cod R
Aug^{1/2}
asp. uos aquam mundam Tyc cod
V
4. periit *Cyp Ambr*
interiit Tyc m
6. propheta *Cyp*
profetare Tyc m
prophetiza Ambr
7. aperio *Cyp* (aperio uobis *Ambr*)
aperiam Tyc Iren m

9. in terra uestra *Cyp* (in terram
uestram m)
super terram uestram Tyc Iren
Ambr
10. cognoscetis *Cyp Iren*
scietis Tyc Ambr m
11. quoniam *Cyp Iren m*
quia Tyc Ambr
12. ego Dominus *Cyp Ambr^{codd}*
ego sum Dominus Tyc Iren
Ambr^{codd} m

These twelve variants for the most part relate rather to matters of accuracy than to recensional varieties¹; none of the characteristic common words (such as δόξα) occur, in rendering which ‘African’ authorities generally differ from the rest. This is the more unfortunate, as the history of the text of Ezekiel in Africa is most obscure. The ample quotations of Tyconius agree closely with the fragments of the Weingarten MS of the Prophets (*w*); in the long quotation from Eze xxviii I can only count 23 variations in 16 continuous verses, and these mostly relate to minor matters. But the text of *w* comes to us without a character; it may be African, Gallican or Italian, revised or unrevised, and no leaf is preserved in it from Isaiah, the book in which the geographical affinities of text are most clear. On the other hand, against the agreement of Tyconius and *w* stand in sharp relief the quotations of Tertullian. In *adv Marc* ii 10 he quotes Eze xxviii 11—16, differing from Tyconius in these six verses at least 17 times, three of these being crucial various readings in the Greek. Yet we cannot at once put down the whole of this variation to Tertullian’s habit of quoting directly from the Greek, for he renders ἀποσφράγισμα by *resignaculum*, as opposed to *signaculum* (*Tyc m*) and *consignatio* (*Arnob-jun w*). ‘Resignaculum’ in this passage is especially singled out in Hieron^{loc}: “Et quia in Latinis codicibus pro *signaculo* ‘*resignaculum*’ legitur, dum κακοζήλως uerbum e uerbo exprimens qui interpretatus est iuxta LXX translationem ἀποσφράγισμα, id est *resignaculum*, posuit². ” No better evidence could be given that *resignaculum* was a genuine Latin rendering and not an eccentricity of Tertullian. Yet the text of Tyconius contains many ancient readings opposed to the post-Hexaplar tradition of the LXX³; it can hardly be the result of a late revision from the Greek. The whole question is evidently most complicated, and needs a thorough investigation not from the points of view of the text of Tyconius alone; the safest working hypothesis in the meanwhile I suppose to be the recognition of the fact that in the text of Tertullian everything is possible. Side by side with Tertullian’s own paraphrases and translations we no

¹ Compare on the other hand the same passage in Tertullian *de Res Carn* 29.

² From Sabatier *ad loc.*

³ See pp cviii—cx.

doubt often meet with genuine fragments of the oldest forms of the Latin version.

One fact more remains to be noticed in connection with the Old Latin of Ezekiel, which seems to suggest that that book underwent a revision of its Latinity in very early times. In 'Tert' *adv Iud* 11, a work which at least contains very ancient elements, there is a long quotation extending from Eze viii 12 to ix 6. The language of this extract recalls the peculiarities of S. Cyprian's quotations from Isaiah, for we find *claritas* = δόξα Eze ix 3 and *facinus* = ἀνομία Eze ix 4, though *Cyp* 90, 367 quotes the latter verses with the rendering *iniquitas*. The only various reading however between this quotation and *Cyp* concerning the Greek is the curious phrase *Tau signum* for τὸ σημεῖον in Eze ix 6¹. 'Tau' is omitted by S. Cyprian, but it may have stood in his version, for the title of *Test* ii 22, in which one of his citations of the verse occurs, is "Quod in hoc signo crucis salus sit omnibus qui in frontibus notentur." The reading of τὸ as ταῦ or τ is unattested by any Greek MS, but it is evident how easily το CHMEION could be read τ· CHMEION².

Style and Vocabulary.

Direct comparison will not carry us farther with the text of Tyconius, but in so literal a version as the Old Latin much can be done by a comparison of the usage of rendering in different passages. In this department it is especially necessary to avoid premature theorising. Judging by the results already attained in the study of the Old Latin Gospels there are no general principles to guide the student. Neither literal rendering of the Greek, nor systematic transliteration of Greek words, nor the reverse of these, is specially characteristic of the African version. The only method which does not mislead is actually to catalogue all peculiarities, trusting that on further knowledge we shall find some to be really

¹ In ver 4 the *Tau* does not seem to be genuine in *adv Iud* 11, as it is omitted by cod. λ (Oehler ii 732).

² Comp. Barn ix ἐν τῷ ἐν τῷ σταυρῷ, which becomes in the Latin *habes in una littera Tau crucem*. Possibly the text of *adv Iud* may have been influenced by Tert *adv Marc* iii 22. The verses are also quoted in the *Altercatio Simonis*, p 33. See addl. note, p cxix.

characteristic. Thus *k*, the best representative of the African text, has many Greek transliterations such as *eremum* for *desertum* Mt xi 7, *anastasis* for *resurrectio* Mc xii 23, yet the same MS is our principal authority in S. Matthew for *similitudo* instead of *parabola*. Nothing but actually collecting the facts and grouping them, and then taking the evidence of the groups, will reveal to us the true literary history of the Old Latin Bible¹.

In the following glossary most of the words used in the quotations of Tyconius are included, except such terms as do not admit of variation in translation from Latin into Greek. Besides giving the words and their Greek equivalents I have added some illustrations of their use in other 'African' authorities, especially codd. *k e* and the quotations of S. Cyprian. Asterisks denote that all examples of a word in Tyconius have not been collected.

abieetus (*έξουθενημένος*) 1 Co i 28, 20

contemptibilis *r m567 d₂ vg Tert adv Marc v 5 Aug.*

ablative absolute (=Gk gen. abs.)

Zech xiv 12, 49

[see dum].

abominatio (*βδέλνυμα*) Mt xxiv 15, 5.

The phrase *τὸ βδέλνυμα τῆς ἐρημώσεως* (Mt xxiv 15, Mc xiii 14) is rendered as follows:

abominationem uastationis *e Cyp 335 Tyc (Mt)*

exsecrationem desolutionis *k (Mc)*

aspernationem desolationis *i (Mc)*

abom. desolationis *a b c d f h q vg Iren^{2/2} Hil Aug (Mt)*

a c ff n q vg [hiant b f] (Mc);

Dan ix 27

execratio uastationum *de Pasch Comp 261, 262*

exsecr. uastationis 'Tert' *adv Iud 8*

abom. desolationis *Iren*

desolationis interitus *w Hesych ap Aug.*

abstinere se (*φυλάσσεσθαι with ἀπό*)

1 Ioh v 21, 70

cf Ac xxi 25 vg.

acceptabilis (*δέκτως*) Lc iv 19 (=Esai lxi 2), 60, 65

acceptabilem *e Cyp 75 (Esai)*

acceptum *rell (inel m399).*

accipere (*δέχεσθαι*) Hier xxxii 28, 54.

* (*λαμβάνειν*) Hier xxxii 15, 17, 53 and a dozen times elsewhere.

adesse (*ἐπέρχεσθαι*) Esai xiii 13, 51.

¹ See especially Koffmane, *Gesch. des Kirchenlateins*, 39, 40.

doubt often meet with genuine fragments of the oldest forms of the Latin version.

One fact more remains to be noticed in connection with the Old Latin of Ezekiel, which seems to suggest that that book underwent a revision of its Latinity in very early times. In 'Tert' *adv Iud* 11, a work which at least contains very ancient elements, there is a long quotation extending from Eze viii 12 to ix 6. The language of this extract recalls the peculiarities of S. Cyprian's quotations from Isaiah, for we find *claritas* = δόξα Eze ix 3 and *facinus* = ἀνομία Eze ix 4, though *Cyp* 90, 367 quotes the latter verses with the rendering *iniquitas*. The only various reading however between this quotation and *Cyp* concerning the Greek is the curious phrase *Tau signum* for τὸ σημεῖον in Eze ix 6¹. 'Tau' is omitted by S. Cyprian, but it may have stood in his version, for the title of *Test* ii 22, in which one of his citations of the verse occurs, is "Quod in hoc signo crucis salus sit omnibus qui in frontibus notentur." The reading of τὸ as ταῦ or τ is unattested by any Greek MS, but it is evident how easily το χμειον could be read τ· χμειον².

Style and Vocabulary.

Direct comparison will not carry us farther with the text of Tyconius, but in so literal a version as the Old Latin much can be done by a comparison of the usage of rendering in different passages. In this department it is especially necessary to avoid premature theorising. Judging by the results already attained in the study of the Old Latin Gospels there are no general principles to guide the student. Neither literal rendering of the Greek, nor systematic transliteration of Greek words, nor the reverse of these, is specially characteristic of the African version. The only method which does not mislead is actually to catalogue all peculiarities, trusting that on further knowledge we shall find some to be really

¹ In ver 4 the *Tau* does not seem to be genuine in *adv Iud* 11, as it is omitted by cod. λ (Oehler ii 732).

² Comp. Barn ix ἐν τῷ ἐν τὸν σταυρῷ, which becomes in the Latin *habes in una littera Tau crucem*. Possibly the text of *adv Iud* may have been influenced by Tert *adv Marc* iii 22. The verses are also quoted in the *Altercatio Simonis*, p 33. See addl. note, p cxix.

characteristic. Thus *k*, the best representative of the African text, has many Greek transliterations such as *eremum* for *desertum* Mt xi 7, *anastasis* for *resurrectio* Mc xii 23, yet the same MS is our principal authority in S. Matthew for *similitudo* instead of *parabola*. Nothing but actually collecting the facts and grouping them, and then taking the evidence of the groups, will reveal to us the true literary history of the Old Latin Bible¹.

In the following glossary most of the words used in the quotations of Tyconius are included, except such terms as do not admit of variation in translation from Latin into Greek. Besides giving the words and their Greek equivalents I have added some illustrations of their use in other 'African' authorities, especially codd. *k e* and the quotations of S. Cyprian. Asterisks denote that all examples of a word in Tyconius have not been collected.

abiectus (*ἐξουθενημένος*) 1 Co i 28, 20

contemptibilis *r m567 d₂* vg *Tert adv Marc v 5 Aug.*

ablative absolute (=Gk gen. abs.)

Zech xiv 12, 49

[see *dum*].

abominatio (*βδέλνυγμα*) Mt xxiv 15, 5.

The phrase *τὸ βδέλνυγμα τῆς ἐρημώσεως* (Mt xxiv 15, Mc xiii 14) is rendered as follows:

abominationem uastationis *e Cyp 335 Tyc* (Mt)

exsecrationem desolationis *k* (Mc)

aspernationem desolationis *i* (Mc)

abom. desolationis *a b e d f h q* vg *Iren^{2/2} Hil Aug* (Mt)

a c ff n q vg [hiant *b f*] (Mc);

Dan ix 27

execratio uastationum *de Pasch Comp 261, 262*

exsecr. uastationis 'Tert' *adv Iud 8*

abom. desolationis *Iren*

desolationis interitus *w Hesych ap Aug.*

abstinere se (*φυλάσσεσθαι with ἀπό*)

1 Ioh v 21, 70

cf Ac xxi 25 vg.

acceptabilis (*δέκτης*) Lc iv 19 (=Esai lxi 2), 60, 65

acceptabilem *e Cyp 75* (Esai)

acceptum *rell (incl m399)*.

accipere (*δέχεσθαι*) Hier xxxii 28, 54.

* (*λαμβάνειν*) Hier xxxii 15, 17, 53 and a dozen times elsewhere.

adesse (*ἐπέρχεσθαι*) Esai xiii 13, 51.

¹ See especially Koffmane, *Gesch. des Kirchenlateins*, 39, 40.

doubt often meet with genuine fragments of the oldest forms of the Latin version.

One fact more remains to be noticed in connection with the Old Latin of Ezekiel, which seems to suggest that that book underwent a revision of its Latinity in very early times. In 'Tert' *adv Iud* 11, a work which at least contains very ancient elements, there is a long quotation extending from Eze viii 12 to ix 6. The language of this extract recalls the peculiarities of S. Cyprian's quotations from Isaiah, for we find *claritas* = δόξα Eze ix 3 and *facinus* = ἀνομία Eze ix 4, though *Cyp* 90, 367 quotes the latter verses with the rendering *iniquitas*. The only various reading however between this quotation and *Cyp* concerning the Greek is the curious phrase *Tau signum* for τὸ σημεῖον in Eze ix 6¹. 'Tau' is omitted by S. Cyprian, but it may have stood in his version, for the title of *Test* ii 22, in which one of his citations of the verse occurs, is "Quod in hoc signo crucis salus sit omnibus qui in frontibus notentur." The reading of τὸ as ταῦ or τ is unattested by any Greek MS, but it is evident how easily το χμειον could be read τ· χμειον².

Style and Vocabulary.

Direct comparison will not carry us farther with the text of Tyconius, but in so literal a version as the Old Latin much can be done by a comparison of the usage of rendering in different passages. In this department it is especially necessary to avoid premature theorising. Judging by the results already attained in the study of the Old Latin Gospels there are no general principles to guide the student. Neither literal rendering of the Greek, nor systematic transliteration of Greek words, nor the reverse of these, is specially characteristic of the African version. The only method which does not mislead is actually to catalogue all peculiarities, trusting that on further knowledge we shall find some to be really

¹ In ver 4 the *Tau* does not seem to be genuine in *adv Iud* 11, as it is omitted by cod. λ (Oehler ii 732).

² Comp. Barn ix ἐν τῷ ἐν τῷ σταυρῷ, which becomes in the Latin *habes in una littera Tau crucem*. Possibly the text of *adv Iud* may have been influenced by Tert *adv Marc* iii 22. The verses are also quoted in the *Altercatio Simonis*, p 33. See addl. note, p exix.

characteristic. Thus *k*, the best representative of the African text, has many Greek transliterations such as *erenum* for *desertum* Mt xi 7, *anastasis* for *resurrectio* Mc xii 23, yet the same MS is our principal authority in S. Matthew for *similitudo* instead of *parabola*. Nothing but actually collecting the facts and grouping them, and then taking the evidence of the groups, will reveal to us the true literary history of the Old Latin Bible¹.

In the following glossary most of the words used in the quotations of Tyconius are included, except such terms as do not admit of variation in translation from Latin into Greek. Besides giving the words and their Greek equivalents I have added some illustrations of their use in other 'African' authorities, especially codd. *k e* and the quotations of S. Cyprian. Asterisks denote that all examples of a word in Tyconius have not been collected.

abiectus (*εξουθενημένος*) 1 Co i 28, 20

contemptibilis *r m567 d₂* vg *Tert adv Marc v 5 Aug.*

ablative absolute (=Gk gen. abs.)

Zech xiv 12, 49

[*see dum*].

abominatio (*βδέλνυγμα*) Mt xxiv 15, 5.

The phrase *τὸ βδέλνυγμα τῆς ἐρημώσεως* (Mt xxiv 15, Mc xiii 14) is rendered as follows:

abominationem uastationis *e Cyp 335 Tyc (Mt)*

exsecrationem desolationis *k (Mc)*

aspernationem desolationis *i (Mc)*

abom. desolationis *a b c d f h q vg Iren^{2/2} Hil Aug (Mt)*

a c ff n q vg [hiant b f] (Mc);

Dan ix 27

execratio uastationum *de Pasch Comp 261, 262*

exsecr. uastationis 'Tert' *adv Iud 8*

abom. desolationis *Iren*

desolationis interitus *w Hesych ap Ang.*

abstinere se (*φυλάσσεσθαι with ἀπό*)

1 Ioh v 21, 70

cf Ac xxi 25 vg.

acceptabilis (*δέκτας*) Lc iv 19 (=Esai lxi 2), 60, 65

acceptabilem *e Cyp 75 (Esai)*

acceptum *rell (incl m399).*

accipere (*δέχεσθαι*) Hier xxxii 28, 54.

* (*λαμβάνειν*) Hier xxxii 15, 17, 53 and a dozen times elsewhere.

adesse (*ἐπέρχεσθαι*) Esai xiii 13, 51.

¹ See especially Koffmane, *Gesch. des Kirchenlateins*, 39, 40.

doubt often meet with genuine fragments of the oldest forms of the Latin version.

One fact more remains to be noticed in connection with the Old Latin of Ezekiel, which seems to suggest that that book underwent a revision of its Latinity in very early times. In 'Tert' *adv Iud* 11, a work which at least contains very ancient elements, there is a long quotation extending from Eze viii 12 to ix 6. The language of this extract recalls the peculiarities of S. Cyprian's quotations from Isaiah, for we find *claritas* = δόξα Eze ix 3 and *facinus* = ἀνομία Eze ix 4, though *Cyp* 90, 367 quotes the latter verses with the rendering *iniquitas*. The only various reading however between this quotation and *Cyp* concerning the Greek is the curious phrase *Tau signum* for τὸ σημεῖον in Eze ix 6¹. 'Tau' is omitted by S. Cyprian, but it may have stood in his version, for the title of *Test* ii 22, in which one of his citations of the verse occurs, is "Quod in hoc signo crucis salus sit omnibus qui in frontibus notentur." The reading of τὸ as ταῦ or τ is unattested by any Greek MS, but it is evident how easily τΟ CHMEION could be read τ· CHMEION².

Style and Vocabulary.

Direct comparison will not carry us farther with the text of Tyconius, but in so literal a version as the Old Latin much can be done by a comparison of the usage of rendering in different passages. In this department it is especially necessary to avoid premature theorising. Judging by the results already attained in the study of the Old Latin Gospels there are no general principles to guide the student. Neither literal rendering of the Greek, nor systematic transliteration of Greek words, nor the reverse of these, is specially characteristic of the African version. The only method which does not mislead is actually to catalogue all peculiarities, trusting that on further knowledge we shall find some to be really

¹ In ver 4 the *Tau* does not seem to be genuine in *adv Iud* 11, as it is omitted by cod. λ (Oehler ii 732).

² Comp. Barn ix ἐν τῷ ἐν τὸν σταυρῷ, which becomes in the Latin *habes in una littera Tau crucem*. Possibly the text of *adv Iud* may have been influenced by Tert *adv Marc* iii 22. The verses are also quoted in the *Altercatio Simonis*, p 33. See addl. note, p cxix.

characteristic. Thus *k*, the best representative of the African text, has many Greek transliterations such as *erenum* for *desertum* Mt xi 7, *anastasis* for *resurrectio* Mc xii 23, yet the same MS is our principal authority in S. Matthew for *similitudo* instead of *parabola*. Nothing but actually collecting the facts and grouping them, and then taking the evidence of the groups, will reveal to us the true literary history of the Old Latin Bible¹.

In the following glossary most of the words used in the quotations of Tyconius are included, except such terms as do not admit of variation in translation from Latin into Greek. Besides giving the words and their Greek equivalents I have added some illustrations of their use in other 'African' authorities, especially codd. *k e* and the quotations of S. Cyprian. Asterisks denote that all examples of a word in Tyconius have not been collected.

abiectus (*ἐξονθενημένος*) 1 Co i 28, 20

contemptibilis *r m567 d₂* vg *Tert adv Marc v 5 Aug.*

ablative absolute (=Gk gen. abs.)

Zech xiv 12, 49

[see *dum*].

abominatio (*βδέλνυγμα*) Mt xxiv 15, 5.

The phrase *τὸ βδέλνυγμα τῆς ἐρημώσεως* (Mt xxiv 15, Mc xiii 14) is rendered as follows:

abominationem uastationis *e Cyp 335 Tyc (Mt)*

exsecrationem desolationis *k (Mc)*

aspernationem desolationis *i (Mc)*

abom. desolationis *a b c d f h q vg Iren^{2/2} Hil Aug (Mt)*

a c ff n q vg [hiant b f] (Mc);

Dan ix 27

execratio uastationum *de Pasch Comp 261, 262*

exsecr. uastationis 'Tert' *adv Iud 8*

abom. desolationis *Iren*

desolationis interitus *w Hesych ap Ang.*

abstinere se (*φυλάσσεσθαι with ἀπό*)

1 Ioh v 21, 70

cf Ac xxi 25 vg.

acceptabilis (*δέκτως*) Lc iv 19 (=Esai lxi 2), 60, 65

acceptabilem *e Cyp 75 (Esai)*

acceptum *rell (incl m399).*

accipere (*δέχεσθαι*) Hier xxxii 28, 54.

* (*λαμβάνειν*) Hier xxxii 15, 17, 53 and a dozen times elsewhere.

adesse (*ἐπέρχεσθαι*) Esai xiii 13, 51.

¹ See especially Koffmane, *Gesch. des Kirchenlateins*, 39, 40.

- | | |
|--|--|
| (<i>ἥκειν</i>) | Esai xiii 6, 50 (= Cyp 366). |
| adhuc (<i>ἕτερ</i>) | Soph ii 15, 42 (<i>in a neg. sentence</i>) |
| | Eze xxxvii 23, 34 (<i>in a neg. sentence</i>) |
| | Ioh xx 1, 57 (=rell) |
| | [see iam, ultra]. |
| (<i>ἀπτι</i>) | 1 Ioh ii 9, 68 (= Cyp 116 rell) |
| | [see modo, nunc]. |
| adicere (<i>συνεπιτίθεσθαι</i>) | Zech i 15, 76. |
| adimplere (<i>ἐμπιπλάνει</i>) | Ps xc 16, 3. |
| adire (<i>ἐντυγχάνειν</i>) | Sap viii 21, 20. |
| admittere (<i>see facinus adm.</i>). | |
| adnuntiare (<i>διαγγέλλειν</i>) | Ps ii 6, 72. |
| | (<i>καταγγέλλειν</i>) Phil i 18, 70 (= Cyp vg rell). |
| adpropinquare (<i>ἐγγίζειν</i>) | Soph iii 2, 42 |
| | Esai xxxix 13, 8 |
| | Eze xxxvi 8, 36 (<i>ελπίζουσιν Gk MSS</i>) |
| | Ro xiii 12, 57 (= Cyp 425 vg) |
| | <i>On Eze xxxvi 8 see p ex.</i> |
| aeternum—in aeternum (<i>εἰς τὸν αἰώνα, ἔως αἰώνος</i>) | |
| | Gen iii 22, 81 |
| | 2 Regn vii 13, 16 bis, 37 |
| | Ps xvii 51, 5 (usq. in saeculum <i>V</i> , =vg) |
| | Eze xiv 20, 71, 77; xix 20, 43; xxxiii 20, 10 |
| | Hier xvii 25, 62 |
| | Eze xxvii 36, 46; xxviii 19, 78, 85 |
| | [see saeculum]. |
| alienatio (<i>ἐκστασίς</i>) | Zech xiv 13, 49 |
| mentis alienatione (<i>ἐκστάσει</i>) | |
| | Eze xxvii 35, 46; xxxii 10, 44 |
| | [cf in stupore mentis]. |
| alligatus—habe[n]s in te alligatum (<i>ἐνδέδοσαι</i>) | |
| | Eze xxviii 13, 78, 81 (=w [Arnob-jun]). |
| but indutus es (<i>ἐνδέδουσαι</i>) Tert adv Marc ii 10 Hier ^{1/2} . | |
| altus (<i>ἱψηλὸς</i>) | Esai xiv 13 bis, 70, 72; xiv 26, 52; xxiv 4, 47 |
| | so Cyp in Isaiah ^{5/5} |
| | (excelsus rell) |
| | [see excelsus]. |
| ambo (<i>ἀμφότεροι</i>) | Mt xiii 30, 29 (=k) |
| | Le i 6, 13 (=rell) |
| | utraque Mt xiii 30 rell (<i>hiat e</i>). |
| animatio (<i>θυμὸς</i>) | Esai xiii 13, 51 |
| | 'propter animationem irae (<i>θυμὸν ὄργῆς</i>) Domini, in die qua aderit |
| | indignatio (<i>θυμὸς</i>) eius' |
| θυμὸς=animatio (Esai xlii 25) Cyp 253, 286, also joined with ira | |
| | [see indignatio, ira]. |

- animus** (*διάνοια*) Esai xiv 13, **70, 71** (= *Cyp* 669)
in Le i 51 *διανοίᾳ*=*sensu e*, mente *rell* (cogitatione *d*).
apotheaca (*ἀποθήκη*) Eze xxviii 13, **78, 81** (= *w*)
horrea *Tert adv Marc* ii 10
cf Le xii 18, 24 *d e* (apotheaca)
elsewhere always horrea *in NT in all MSS except d* Le iii 17 (repositio).
apparere (*λειτουργεῖν*) Dan vii 10, **60**
of Tert adv Prax 3 (*edd*)
and Ps ciii 4, where apparitores=λειτουργὸν *adv Marc* ii 8, iii 9.
arbor (*ξύλον*) Ge ii 17, **61**
cf Cyp 158, 405
elsewh. lignum, *e.g.* Eze xx 32, 35.
arbor nauis (*ἰστὸς*) Esai xxxiii 23, 10.
arguere (*παιδεύειν*) Eze xxviii 3, **77, 79**
erudierunt w.
emendare=παιδεύειν *Cyp* (157,) 181
arguere=ἐλέγχειν, but it is used for παιδεύειν as here in Ps xci 12
Op Imp in Mt iii 39.
aspergere *with double acc.* Eze xxxvi 25, 33
ῥανῶ ἐφ' ύμᾶς καθαρὸν ὕδωρ LXX
aspargam super uos aquam mundam *Cyp*^{2/1}, *Aug*^{1/2}
asp. uos aqua munda *Aug*^{1/2}, *Tyc cod R*
asp. uos aquam mundam *Tyc cod V.*
cf Lev v 9 ῥανεῖ ἀπὸ τοῦ αἵματος.....ἐπὶ τὸν τοῖχον
asparget sanguinem.....parietem *cod Lugd.*
assumere (*ἀναλαμβάνειν*) Esai lxiii 9, **10.**
(προσδέχεσθαι) Esai xlv 4, 8.
astrum (*ἄστρον*) Nah iii 16, **42**
Eze xxxii 7, 44, 45
cf sideribus Lc xxi 25 *d e* (*Tert*^{1/2}), stellis *rell*
*[see stella (*ἀστὴρ*)].*
auaritia (*πλεονεξία*) Col iii 5, **83** (= *d₂* vg *Iren Hil Aug*)
cupiditas *Cyp* 645 [*cf Le* xii 15 *c d e*].
audire (*εἰσακούειν*) Ex xvi 28, **26**
Soph iii 2, **42.**
auersari (*ἀποστρέφεσθαι* *w. acc.*)
Am i 3, 11, **53**
cf Mt v 32 auersatus fueris *k* *Cyp*
auertaris, auerteris te *rell.*
auertere (*ἀποστρέψειν*) Esai xiv 27, **52**
Hier xxv 39, **50.**
(επιστρέψειν) Ps cxxv 1, **67**
[comp. conuerti].
aues (*πετεινὰ*) Eze xxxii 4, **44**
In the Gospels aues=πετεινὰ ^{3/8} *riz*

- | | |
|---|---|
| (<i>ἡκειν</i>) | Esai xiii 6, 50 (= <i>Cyp</i> 366). |
| adhuc (<i>τηρι</i>) | Soph ii 15, 42 (<i>in a neg. sentence</i>) |
| | Eze xxxvii 23, 34 (<i>in a neg. sentence</i>) |
| | Ioh xx 1, 57 (= <i>rell</i>) |
| | [see iam, ultra]. |
| (<i>αρτι</i>) | 1 Ioh ii 9, 68 (= <i>Cyp</i> 116 <i>rell</i>) |
| | [see modo, nunc]. |
| adicere (<i>συνεπτιθεσθαι</i>) | Zech i 15, 76. |
| adimplere (<i>ἐμπιπλάναι</i>) | Ps xc 16, 3. |
| adire (<i>ἐντυγχάνειν</i>) | Sap viii 21, 20. |
| admittere (<i>see facinus adm.</i>). | |
| adnuntiare (<i>διαγγέλλειν</i>) | Ps ii 6, 72. |
| | (<i>καταγγέλλειν</i>) Phil i 18, 70 (= <i>Cyp</i> vg <i>rell</i>). |
| adpropinquare (<i>ἐγγίζειν</i>) | Soph iii 2, 42 |
| | Esai xxxix 13, 8 |
| | Eze xxxvi 8, 36 (<i>Ἐλπίζουσιν Gk MSS</i>) |
| | Ro xiii 12, 57 (= <i>Cyp</i> 425 vg) |
| | <i>On Eze xxxvi 8 see p ex.</i> |
| aeternum—in aeternum (<i>εἰς τὸν αἰώνα, ἔως αἰώνος</i>) | |
| | Gen iii 22, 81 |
| | 2 Regn vii 13, 16 <i>bis</i> , 37 |
| | Ps xvii 51, 5 (usq. in saeculum <i>V</i> , = vg) |
| | Esai xiv 20, 71, 77 ; xix 20, 43 ; xxxiii 20, 10 |
| | Hier xvii 25, 62 |
| | Eze xxvii 36, 46 ; xxviii 19, 78, 85 |
| | [see saeculum]. |
| alienatio (<i>ἐκστασις</i>) | Zech xiv 13, 49 |
| | mentis alienatione (<i>ἐκστάσει</i>) |
| | Eze xxvii 35, 46 ; xxxii 10, 44 |
| | [cf in stupore mentis]. |
| alligatus—habe[n]s in te alligatum (<i>ἐνδέδεσαι</i>) | |
| | Eze xxviii 13, 78, 81 (= <i>w [Arnob-jun]</i>). |
| | but indutus es (<i>ἐνδέδυσαι</i>) <i>Tert adv Marc</i> ii 10 <i>Hier</i> ^{1/2} . |
| altus (<i>ἱψηλὸς</i>) | Esai xiv 13 <i>bis</i> , 70, 72 ; xiv 26, 52 ; xxiv 4, 47 |
| | <i>so Cyp in Isaiah^{b/3}</i> |
| | (excelsus <i>rell</i>) |
| | [see excelsus]. |
| ambo (<i>ἀμφότεροι</i>) | Mt xiii 30, 29 (= <i>k</i>) |
| | Le i 6, 13 (= <i>rell</i>) |
| | utraque Mt xiii 30 <i>rell</i> (<i>hiat e</i>). |
| animatio (<i>θυμὸς</i>) | Esai xiii 13, 51 |
| | ' propter animationem irae (<i>θυμὸν ὥργῆς</i>) Domini, in die qua aderit |
| | indignatio (<i>θυμὸς</i>) eius' |
| | <i>θυμὸς=animatio</i> (Esai xlvi 25) <i>Cyp</i> 253, 286, <i>also joined with ira</i> |
| | [see indignatio, ira]. |

- animus** (*διάνοια*) Esai xiv 13, 70, 71 (= *Cyp* 669)
in Le i 51 *διανοίᾳ*=*sensu e*, mente *rell* (cognitione *d*).
apotheaca (*ἀποθήκη*) Eze xxviii 13, 78, 81 (= *w*)
horrea Tert ade Marc ii 10
cf Le xii 18, 24 *d e* (apotheaca)
elsewhere always horrea in NT in all MSS except d Le iii 17 (repositio).
apparere (*λειτουργεῖν*) Dan vii 10, 60
cf Tert adv Prax 3 (*edl*)
and Ps ciii 4, where apparitores=λειτουργοὺς *adv Marc* ii 8, iii 9.
arbor (*ξύλον*) Ge ii 17, 61
cf Cyp 158, 405
elsewh. lignum, *e.g.* Eze xx 32, 35.
arbor nanis (*ἰστός*) Esai xxxiii 23, 10.
arguere (*παιδεύειν*) Eze xxviii 3, 77, 79
erudierunt w.
emendare=παιδεύειν *Cyp* (157,) 181
arguere=ἐλέγχεω, but it is used for παιδεύειν as here in Ps xciii 12
Op Imp in Mt iii 39.
aspergere *with double acc.* Eze xxxvi 25, 33
ῥάνῳ ἐφ' ύμᾶς καθαρὸν ὕδωρ LXX
aspargam super uos aquam mundam *Cyp*^{2/2} *Aug*^{1/2}
asp. uos aqua munda *Aug*^{1/2} *Tyc cod R*
asp. uos aquam mundam *Tyc cod V.*
cf Lev v 9 ῥάνει ἀπὸ τοῦ αἴματος.....ἐπὶ τὸν τοῖχον
asparget sanguinem.....parietem *cod Lugd.*
assumere (*ἀναλαμβάνειν*) Esai lxiii 9, 10.
(προσδέχεσθαι) Esai xlvi 4, 8.
astrum (*ἄστρον*) Nah iii 16, 42
Eze xxxii 7, 44, 45
*cf sideribus Le xxi 25 *d e* (*Tert*^{1/2}), stellis *rell**
*[see stella (*ἀστὴρ*)].*
auaritia (*πλεονεξία*) Col iii 5, 83 (= *d*₂ vg *Iren Hil Aug*)
cupiditas *Cyp* 645 [*cf* Le xii 15 *c d e*.]
audire (*εἰσακούειν*) Ex xvi 28, 26
Soph iii 2, 42.
auersari (*ἀποστρέφεσθαι* *w. acc.*)
Am i 3, 11, 53
cf Mt v 32 auersatus fueris *k Cyp*
auertaris, auerteris te *rell.*
auertere (*ἀποστρέφειν*) Esai xiv 27, 52
Hier xxv 39, 50.
(ἐπιστρέφειν) Ps cxxxv 1, 67
[comp conuerti].
auen (*πετεινὰ*) Eze xxxii 4, 44
In the Gospels auenes=πετεινὰ ^{3/8} *viz*

- Me iv 4 *b c ff*
 iv 32 *b c d f ff i q vg* (*hiat a*), uolatilia e
 Lc xii 24 *b f q*.

auferre* (*αἴρειν*) Esai x 14, 75
 [see extollere, ferre, tollere].

(*ἀποστρέφειν*) Ro xi 26, 34.

(*ἀφίειν*) Esai x 13, 75; xiv 25 *bis*, 52; liii 11, 2
 Eze xxvi 16, 45; xxxvi 26, 33.

(*ἀφιστάναι*) 2 Regn vii 15 *ter*, 37.

beatus (*μακάριος*) Mt xxiv 46, 11 (= MSS *incl e*)
 Ioh xiii 17, 26 (= MSS *incl e*), but felices Cyp 118
 [see felix].

bellator, -trix (*όπλομάχος*) Esai xiii 4, 5, 50.

bonitas (*χρηστότης*) Ps lxiv 12, 60.

cadere
 cadent = *ῥάξουσιν* Esai xiii 16, 51
 ? read by Tyconius for elidunt
 cf Mt vii 6 *k* Cyp 154.
 qui ceciderunt = *τεθνηκότες* Esai xiv 19, 71, 76.

caedere (*κόπτειν*) Zech xiv 12, 49.

cardines caeli (*τὰ ἄκρα τοῦ οὐρανοῦ*)
 Hier xxv 36, 49
 elsewh. sumnum (a summo terrae, 9).
 The rendering cardines in this place was probably suggested by the preceding quattuor. cf exoriri for *ἐξέρχεσθαι* used of the sun Gen xix 23, 85.

cauere (*βλέπειν*) Mt xxiv 4, 5 (= e Cyp 335), uidere rell.
cena pura (*παρασκευή*) Ioh xix 42, 59 (= e gat), parasceue rell.
 see Rönsch, *It und Vg* 307, to which we may add Mc xv 47 *k*.

ceruix (*τράχηλος*) Hier xvii 23, 62
 [see collum].

charisma (*χάρισμα*) 1 Co xii 4, 69 (= *Iren^{1/2}*)
 gratia *Iren^{1/2}*
 donum *Hil^{1/2}* *Vig^{1/2}*
 donatio *d₂ m³10*, 324 vg *Hil^{1/2}* *Aug* *Vig^{2/3}*.

cibus (*βράσις*) Col ii 16, 64 (= *Tert* rell).

circumstantia—circumstantiam pati (*συμφοράνειν*)
 Esai xiii 8, 51.

circumuenire (*κατασοφίζεσθαι*) Ex i 10, 55.

clamare (*κράξειν*) Eze xxvii 30, 45.

claritas (*δόξα*) Esai x 16, 48; lxii 2, 81
 Ioh xvii 5, 2, 37 (= Cyp rell, exc a *f*)
 2 Co iii 18^b, 19 (but cf 21).

In Cyprian's quotations from Isaiah claritas = *δόξα^{8/10}*
 [see gloria].

conexus *see constructus.*

confidere (*πεποιθέναι*) Soph iii 2, 42

Zech xiv 11, 48.

confirmare (*ἀνορθοῦν*) 2 Regn vii 16, 37.

(*στηρίζειν*) Eze xx 46, 40; xxi 2, 41

(*cf* Lc ix 51 *c e.*)

confringere (*συντρίβειν*) Esai xiii 18, 52; xiv 12, 71

Hier xxv 35, 49.

conterere Esai xiv 12, 70

(*cf esp.* Lc ix 39 *e*)

[*see conterere.*].

congregare (*ἀθροῖζειν*) Eze xxxvi 24, 33.

(*συνάγειν*) Eze xxxvii 21, 34; xxxix 2, 74

[*see colligere.*].

conlidere (*ἐδαφίζειν*) Ps cxxxvi 9, 52.

conpungere (*ὑπονίστειν*) Esai lviii 3, 76 (=m592)

but subpungere Cyp 108.

corroborare (*κραταιοῦν*) Ps lxxix 16, 6 (confirmasti V)

=*e* Lc i 80, ii 40; confortare, confirmare, *a b rell.*

conscelerare (*ἀσεβεῖν* followed by *acc.*)

Soph iii 4, 42

impius agunt (*om legem*) *Lucif*

reprobant *legem m500.*

conseruare (*σώζειν*) Esai lxiii 9, 9.

consolari (*παρακαλεῖσθαι*) Ps cxxv 1, 67

[*see exhortari.*].

consparsus (*πεφυρμένος*) Esai xiv 20, 71, 77

=*Habetdeus* 315.

constitutio mundi (*καταβολὴ κόσμου*)

Ioh xvii 24, 2, 37 (=rell incl Cyp 159).

constructus—(omne corpus) constructum et conexus =*συναρμολογούμενον καὶ συνβιβαζόμενον* Eph iv 16, 3

constructum et subministratum =*ἐπιχορηγούμενον*

καὶ συνβιβαζόμενον Col ii 19, 3.

Thus in each case the words are transposed: so that constructus = συνβιβαζόμενος, conexus = συναρμολογούμενος.

The other Latin renderings are

Eph iv 16 compactum et conexus *d₂* vg *Iren Lucif Ambr Ambst*
conexus et compactum *Aug²/2*

Col ii 19 subministratum et constructum vg
subm. et copulatum *Ambr*

subm. et compaginatum *Ambst (Iren)*

compactum et conexus *Aug*

productum et porrectum *m514 (Lucif)*

subministratum et prouectum *d₂*.

consumere (*ἐξαναλίσκειν*) Hier xxv 38, 49.

(*κατεσθίειν*) Hier xvii 27, 62

[see comedere, deuorare].

consummatus (*τέλειος*) 1 Ioh iv 18, 25 (= Aug^{2/6})

perfectus *Tert*^{2/2} *Aug*^{4/6} *Ambr* *Fulg* q vg

cf *τετελειωμένοι* Ioh xvii 23

perfecti *a* *e f Hil*

consummati *b* vg *Ambr*

perfecti consummati *d.*

contaminare (*βεβηλοῦν*) Eze xxviii 18, 78, 84

[see polluere, profanare].

(*μαίνειν*) Eze xxxvii 23, 34

[see inquinare, polluere].

contegere (*καλύπτειν*) Eze xxxii 7, 44, 45

= Ps liv 6 *lattomn exc Heb.*

contemnens (*φαυλίστρια*) Soph ii 15, 42.

conterere (*ἐκτρίβειν*) Ge xix 29, 85.

(*συντρίβειν*) Esai xiv 12, 70

Eze xxvii 26, 74, 78; xxvii 34, 46; xxxii 12, 44

but confringere Esai xiv 12, 71

[see confringere].

continere (*κρατεῖν*) Sap vi 2, 72

[see obtainere].

contritio (*συντριβὴ*) Esai xiii 6, 50 (= m418)

but obtritio *Cyp* 366.

contumax esse (*ἀπειθεῖν*) Esai lxiii 10, 10

cf Esai 1 5; lxv 2 *Cyp.*

contumelia (*ἀβρίσ*) Eze xxxii 12, 44

[see iniuria].

(*ἀτιμία*) Ro ix 21, 82; 2 Tim ii 20, 82

2 Tim ii 20 in contumelia V (*hiat R*) = *εἰς ἀτιμίαν*, in honorata *Cyp* 623

[see ignominia, iniuria].

conuertere (*ἐπιστρέφειν*) Esai llix 6, 38.

(*καταστρέφειν*) Agg ii 23, 80

but subuertere Ge xix 29, 85.

conuerti (*ἀποστρέφεσθαι*) Esai xiii 14, 51; xlvi 17, 9.

(*ἐπιστρέφεσθαι*) Ps lxxix 15, 6

Esai xliv 22, 9

Hier iii 12, 75

[comp auertere].

cooperire (*κατακαλύπτειν*) Eze xxxii 7, 44

but operiam 45.

coram (*ἐνώπιον*) Ps cxlii 2, 20.

(*ἐναντίον*) Hier xxv 37, 49.

creare (*κτίζειν*) Eze xxviii 14, 15, 78, 83 (= w)

- Eph ii 10, 20 (=rell)
 but condere Tert adv Marc ii 10 and v 17.
- cubiculum** (*ταμεῖον*)
 ‘cubiculorum opera Christum esse,’ 70
 cf Mt xxiv 26, ecce in cubiculis Cyp 336 c (d)
 [see promptuarium].
- custodire**—custodiamus 1 Ioh ii 3, 68 (=Cyp 546) stands for φυλάξωμεν **N***.
 All other documents, incl h Aug Lueif, have τηρῶμεν, (ob)seruamus.
 cf e.g. Eze xxxvi 27, 33.
- cydaeus** (*χυδαῖος*) Ex i 7, 55.
- debellare** (*πολεμεῖν*) Ps cxix 6, 10
 [see expugnare].
- decenter** (*εὐσχημόνως*) Ro xiii 13, 57 (=Cyp 425 Hil)
 honeste m528 d₂ vg Aug Ambr.
- decor** (*κάλλος*) Eze xxviii 7 bis, 77, 80; xxviii 12, 78, 80 (=Tert);
 xxviii 17 bis, 78, 83 (=w⁴/₄)
 [see species].
- deformatio** (*μόρφωσις*) 2 Tim iii 5, 69 (=Cyp 224)
 forma m515 d₂ vg Lueif Aug.
- dehonestari** (*παραδειγματίζεσθαι*)
 Eze xxviii 17, [78,] 84 (=Hieron^{loc})
 in traductionem m675 Arnob-jun.
- deicere** (*καταρρίπτειν*) Thren ii 1, 84.
 (*καταβάλλειν*) Eze xxxii 12, 44; xxxix 3, 74.
- deliciae** (*τρυφή*) Eze xxviii 13, 78, 80 (=rell); xxxvi 35, 34.
- delictum** 2 Regn vii 14 (Ps lxxxviii 33), 38 R, not V
 [elsewhere peccatum].
- delinquere** (*ἀμαρτάνειν*) Ps l 6, 20 V, not R
 [elsewhere peccare].
- demolitus** (*καθηρημένος*) Eze xxxvi 36, 34.
 (*κατεσκαμένος*) Eze xxxvi 35, 34.
- deputari** (*λογίζεσθαι*) Ro iv 3, 19; ix 8, 27 (=Hil Aug)
 aestimantur Ro ix 8 d₂ vg.
- desertor** (*ἀφεστηκώς*) Eze xx 38, 35 (=m455).
- desolari** (*ἐρημοῦσθαι*) Eze xxxii 15, 45; (xxxv 14, 73;) xxxvi 10, 36.
- desolatio** (*ἐρήμωσις*) Hier xxxii 18, 53
 [see uastatio and abominatio].
- despoliare se** (*ἐκδύεσθαι*) Eze xxvi 16, 45 (=h w).
- destruere** (*καταργεῖν*) Ro iii 31, 14 (=rell, exc euacuare Tert)
 [see euacuare].
- detegere** (*ἀποκαλύπτειν*) 2 The ii 6, 74 (V, hiat R)
 but reuelabitur ver. 8, 75
 cf 74²⁵
- detinere** (*κατέχειν*) 2 The ii 6, 7, 74
 [see obtainere and p li].

deuastatio (*ἀβαστος*) Hier xxxii 18, 53.

deuorare (*κατεσθίειν*) Eze xxviii 18, 78, 84

[*see comedere, consumere*].

dicturus—**dicturus es** (*λέγων ἐρεῖς*)

Eze xxviii 9, 77 (=w)

[*see narrare and p l*].

dignitas—tibi dignitatem *read by Tyconius* 9, *for* tibi indignationem (*δείξω σοι τὸν θυμόν μου* Esai xlvi 9).

dilectio (*ἀγάπη*) 1 Ioh iv 18 ter, 25 (=Tert²/₂ Aug³/₆)
caritas q vg Aug³/₆ Ambr.

diligere (*ἀγαπᾶν*) Esai lxiii 9, 10

1 Ioh iii 14, 68; iv 20, 68

diluculo (*օρθρον*) Lc xxiv 1, 57 (=c. ff i vg)

tempore e b g r* rhe

ante lucem a

but deluculo Os vi 4 h, [Ioh] viii 2 e

cf diluculo uigilabunt (=ορθριοῦσι) Os vi 1 h Cyp 293.

dirigere (*ἀνορθοῦν*) 1 Regn vii 13, 37

[*see confirmare*].

diripere (*προνομεύειν*) Esai xiii 16, 51.

dirutus (*κατεφθαρμένος*) Esai xl ix 19, 82.

discens (*μαθητής*) Ac xv 10, 12

discipulorum d e₂ vg *Iren Hil Aug*

discens in the *Acts* h ⁶/₇ (discipulorum Ac vi 2)

„ in Mt Mc k ⁸/₂₄

[*see discipulus*].

discipulus (*μαθητής*) Mt x 25, 6 (=mss incl k)

[*see discens*].

disponere (*συντάσσειν*) Ge xviii 19, 24.

(*διατίθεναι*) Ies Naue vii 11, 39

Eze xxxvii 26, 35.

dissoluere (*καταλύειν*) Mt xxvii 40, 75

destruere mss, but hiant e k

cf Mc xiii 2 e Cyp 49 (resoluatur k).

[in Mt xxiv 2 Tyc 7² seems to support destruere (=e refl)].

doctrina (*ἐπιστῆμη*) Eze xxviii 4^b, 5, 7, 77; xxviii 17, 78 (=m675)

doctrina also occurs in cod w Eze xxviii 3, 4 ter, 5, 7

[*see sapientia, scientia, and Introd p xlvi*].

domus (*κατοικία*) Hier iii 12, 75

(*a careless or corrupt q*-hiat R; Ps-Cyp de Paenitentia 16 has habitatio*).

donec (*ἄχρι οὗ*, *ἄχρις ἦν*) Ro xi 25, 34; Gal iii 19, 17.

(*ἕως*) Esai xxxiii 23, 10

Hier xxv 38, 49

Eze xxviii 15, 78, 83

2 The ii 7, 8, 52 (*not* 74)

[see quoad usque].

dum (*ev with infin.*) Eze xxvi 15, 45; xxxvi 20, 23, 32, 33; xxxvii 28, 35.(with indic. for abl. abs.) Esai lix 9^a, 74.(with indic. for pres. part.) Esai lix 9^b, 74.edere (*εσθίειν*) Esai xxiii 18, 46, 47

[see manducare].

egens (*πτωχός*) Esai xxiv 6, 47

cf Lc xvi 20 e

(egenus and egens are characteristically African for pauper: e.g. Esai lviii 8 *Cyp* 108, n592).egredi (*ἀποστρέφειν*) Eze xxi 5, 41, perh. for regredi.(*ἐκπορεύεσθαι*) Hier xvii 19, 62, but exire in v. 21.(*ἐξέρχεσθαι*) Eze xxxvi 20, 32

[see prodire, which occurs once]

(1 Ioh iv 1, 67), elsewhere *ἐξέρχεσθαι*=exire.

comp k lxxviii].

eligere (*ἐλέγειν*) Eze xx 38, 35.emittere (*ἐκβάλλειν*) Mt xii 35, 84 (=k *Cyp* 670).(*ἐκσπᾶν*) Eze xxi 5, 41.(*ἐξαποστέλλειν*) Ge xix 29, 85.emundare (*καθαρίζειν*) Eze xxxvii 23, 34

elsewh. mundare

cf Mt viii 2, 3 bis, x 8, xi 5 k

[see mundare].

ensis (*φομφαῖα*) Ge iii 24, 81

elsewh. gladius.

cf Ps xliv 4 *Cyp* 98.eram, erat (*ἦμην, ἦν*) Ps cxix 7, 10; Sap viii 21, 20

Ion iii 3, 41; Nah iii 3, 42

Lc i 6, 13 (=MSS exc e); Ioh vii 39, 22 (=MSS)

e Lc i 6 has fuerunt.

fuit occurs in k about 30 times where the other MSS have erat.

fuit etc in Tyc is used to render

ἐγένοντο Ex i 7, 55

ἐγενήθη Eze xxviii 13, 14, 78; xxxvi 34, 34

γέγονεν Gal iii 24, 18 (=rell)

cf also contunaces fuerunt (*ἡπείθησαν*) Esai lxiii 10, 10.ergo (*ἄρα*)

Gal iii 29, 7 (=rell)

propterea ergo maledictio Esai xxiv 6, 47 must stand for διὰ τοῦτο

ἄρα ἄρα, but the first ἄρα is found in no other authority.

(οὖν) Ioh xix 42, 59; Col ii 16, 64, and elsewhere.

[see itaque].

eripere (*ἐξαιρεῖν*) Ps xc 15, 3.

- | | |
|--|---|
| (<i>πένεσθαι</i>) | Ps xc 14, 3. |
| esse (<i>μένειν</i>) | non eris = οὐ μὴ μείνης
Esai xiv 20, 71, 77 |
| | non manebis <i>Habetdeus</i> 315. |
| est etc | is regularly supplied where the copula is not expressed in the Greek except in the following places : |
| after ecce, | Ex i 9, 55 |
| after haec, | Esai xiv 26, 52 |
| after qui, | Hier xvii 26, 62 ; xxxii 21, 53 |
| | Eph i 10, ii 17, 18 |
| | cf also 3 Regn xiii 2, 41. |
| euacuare (<i>καταργεῖν</i>) | 1 Co i 28, 20 (cf r m567 Aug)
[see destruere]. |
| euacuari (<i>κενοῦσθαι</i>) | Ro iv 14, 13 (= 'Iulianus' ap Aug)
exinaniri <i>d</i> ₂ vg Aug
[see inanis fieri]. |
| euangelizare (<i>εὐαγγελίζεσθαι</i>) | Eph ii 17, 18 (= <i>d</i> ₂ vg rell)
adnuntiare <i>Cyp</i> 94 <i>Tert.</i> |
| euenire (<i>ἐπέρχεσθαι</i>) | Nah iii 18, 42. |
| exacerbare (<i>παροξύνειν</i>) | Esai lxiii 10, 10
[see concitare, incitare]. |
| exardescere (<i>έκκαίσθαι</i>) | Abd 18, 83, 85
[cf succendere]. |
| exasperare (<i>παροργίζειν</i>) | Eze xxxii 9, 44. |
| exaudire (<i>ἐπακούειν</i>) | Ps cx 15, 3 [<i>εἰσακ-</i> N*B]
Esai xlvi 1, 4
2 Co vi 2, 60 (= rell). |
| excelsus (<i>ὑψηλὸς</i>) | Eze xx 33, 34, 35
[see altus]. |
| excitare (<i>ἐπεγείρειν</i>) | Esai xiii 17, 51
<i>ἐπεγείρειν</i> occurs in NT Ac xiii 50, xiv 2
the renderings are |
| | excitare Ac xiii 50 vg
incitare Ac xiv 2 <i>d</i>
suscitare Ac xiii 50 <i>d e</i> ₂ , xiv 2 <i>e</i> ₂ vg. |
| (excludere = [<i>ἐκβάλλειν</i>]) | qui...vestitum nuptiale non habet...excluditur 83, cf Mt xxii 13, where however latter incl <i>Habetdeus</i> 314 have mittete (<i>βάλετε</i> D 28 13-69 etc)
[see expellere]. |
| execratio (<i>βδελυγμα</i>) | Ap xvii 4, 82 (= <i>Cyp</i> 148, 196)
abominatio <i>Prms</i> vg
cf Le xvi 15 <i>e</i> <i>Cyp</i> 748 |
| exhortari (<i>παρακαλεῖσθαι</i>) | Esai xiii 2, 50
[see abominatio]. |
| | [see consolari]. |

2 The ii 7, 8, 52 (*not* 74)

[see quoad usque].

dum (*εν with infin.*) Eze xxvi 15, 45; xxxvi 20, 23, 32, 33; xxxvii 28, 35.(with indic. for abl. abs.) Esai lix 9^a, 74.(with indic. for pres. part.) Esai lix 9^b, 74.edere (*έσθιειν*) Esai xxiii 18, 46, 47

[see manducare].

egens (*πτωχός*) Esai xxiv 6, 47

cf Lc xvi 20 e

(egenus and egens are characteristically African for pauper: e.g. Esai lviii 8 *Cyp* 108, m592).egredi (*ἀποστρέφειν*) Eze xxi 5, 41, perh. for regredi.

(εκπορεύεσθαι) Hier xvii 19, 62, but exire in v. 21.

(εξέρχεσθαι) Eze xxxvi 20, 32

[see prodire, which occurs once

(1 Ioh iv 1, 67), elsewhere εξέρχεσθαι = exire. comp k lxxviii].

eligere (*έκλέγειν*) Eze xx 38, 35.emittere (*έκβάλλειν*) Mt xii 35, 84 (=k *Cyp* 670).

(έκσπᾶν) Eze xxi 5, 41.

(εξαποστέλλειν) Ge xix 29, 85.

emundare (*καθαρίζειν*) Eze xxxvii 23, 34

elsewh. mundare

cf Mt viii 2, 3 bis, x 8, xi 5 k

[see mundare].

ensis (*φομφαία*) Ge iii 24, 81

elsewh. gladius.

cf Ps xliv 4 *Cyp* 98.eram, erat (*ημην, ἦν*) Ps cxix 7, 10; Sap viii 21, 20

Ion iii 3, 41; Nah iii 3, 42

Lc i 6, 13 (=MSS exc e); Ioh vii 39, 22 (=MSS)

e Lc i 6 has fuerunt.

fuit occurs in k about 30 times where the other MSS have erat.

fuit etc in Tyc is used to render

έγένοντο Ex i 7, 55

έγενήθη Eze xxviii 13, 14, 78; xxxvi 34, 34

γέγονεν Gal iii 24, 18 (=rell)

cf also contumaces fuerunt (*ἡπειθησαν*) Esai lxiii 10, 10.ergo (*ἄρα*) Gal iii 29, 7 (=rell)

propterea ergo maledictio Esai xxiv 6, 47 must stand for διὰ τοῦτο

ἄρα ἄρα, but the first ἄρα is found in no other authority.

(οὖν) Ioh xix 42, 59; Col ii 16, 64, and elsewhere.

[see itaque].

eripere (*έξαιρεῖν*) Ps xc 15, 3.

- | | |
|-------------------------------|---|
| (ρένεσθαι) | Ps xc 14, 3. |
| esse (μένειν) | non eris = οὐ μὴ μείνης
Esai xiv 20, 71, 77 |
| | non manebis <i>Habetdeus</i> 315. |
| est etc | <i>is regularly supplied where the copula is not expressed in the Greek except in the following places:</i> |
| after ecce, | Ex i 9, 55 |
| after haec, | Esai xiv 26, 52 |
| after qui, | Hier xvii 26, 62 ; xxxii 21, 53
Eph i 10, ii 17, 18
<i>cf also</i> 3 Regn xiii 2, 41. |
| euacuare (καταργεῖν) | 1 Co i 28, 20 (<i>cf r m567 Aug</i>)
[see destruere]. |
| euacuari (κενοῦσθαι) | Ro iv 14, 13 (= 'Iulianus' <i>ap Aug</i>)
exinaniri <i>d</i> ₂ vg <i>Aug</i>
[see inanis fieri]. |
| euangelizare (εὐαγγελίζεσθαι) | Eph ii 17, 18 (= <i>d</i> ₂ vg <i>rell</i>)
adnuntiare <i>Cyp</i> 94 <i>Tert.</i> |
| euenire (ἐπέρχεσθαι) | Nah iii 18, 42. |
| exacerbare (παροξύνειν) | Esai lxiii 10, 10
[see concitare, incitare]. |
| exardescere (ἐκκαίεσθαι) | Abd 18, 83, 85
[cf succendere]. |
| exasperare (παροργίζειν) | Eze xxxii 9, 44. |
| exaudire (ἐπακούειν) | Ps cx 15, 3 [εἰσακ- Ν*B]
Esai xlvi 1, 4
2 Co vi 2, 60 (= <i>rell</i>).
excelsus (ὑψηλὸς) |
| | Eze xx 33, 34, 35
[see altus]. |
| excitare (ἐπεγείρειν) | Esai xiii 17, 51
ἐπεγείρειν occurs in NT Ac xiii 50, xiv 2
the renderings are |
| | excitare Ac xiii 50 vg
incitare Ac xiv 2 <i>d</i>
suscitare Ac xiii 50 <i>d e</i> ₂ , xiv 2 <i>e</i> ₂ vg. |
| (excludere = [ἐκ]βάλλειν) | qui...uestitum nuptiale non habet...excluditur 83, <i>cf Mt</i> xxii 13, where
however latter incl <i>Habetdeus</i> 314 have mittete (βάλετε D 28 13-69 etc)
[see expellere]. |
| execratio (βδελυγμα) | Ap xvii 4, 82 (= <i>Cyp</i> 148, 196)
abominatio <i>Prms</i> vg
<i>cf</i> Lc xvi 15 <i>e Cyp</i> 748 |
| exhortari (παρακαλεῖσθαι) | Esai xiii 2, 50
[see abominatio]. |
| | [see consolari]. |

2 The ii 7, 8, 52 (*not* 74)

[see quoad usque].

dum (*εν with infin.*) Eze xxvi 15, 45; xxxvi 20, 23, 32, 33; xxxvii 28, 35.(with indic. for abl. abs.) Esai lix 9^a, 74.(with indic. for pres. part.) Esai lix 9^b, 74.edere (*έσθιειν*) Esai xxiii 18, 46, 47

[see manducare].

egens (*πτωχός*) Esai xxiv 6, 47

cf Lc xvi 20 e

(egenus and egens are characteristically African for pauper: e.g. Esai lviii 8 *Cyp* 108, m592).egredi (*ἀποστρέφειν*) Eze xxi 5, 41, perh. for regredi.(*έκπορεύεσθαι*) Hier xvii 19, 62, but exire in v. 21.(*έξέρχεσθαι*) Eze xxxvi 20, 32

[see prodire, which occurs once

(1 Ioh iv 1, 67), elsewhere *έξέρχεσθαι* = exire. comp k lxxviii].eligere (*έκλέγειν*) Eze xx 38, 35.emittere (*έκβάλλειν*) Mt xii 35, 84 (=k *Cyp* 670).(*έκσπᾶν*) Eze xxi 5, 41.(*έξαποστέλλειν*) Ge xix 29, 85.emundare (*καθαρίζειν*) Eze xxxvii 23, 34

elsewh. mundare

cf Mt viii 2, 3 bis, x 8, xi 5 k

[see mundare].

ensis (*φομφαία*) Ge iii 24, 81

elsewh. gladius.

cf Ps xliv 4 *Cyp* 98.eram, erat (*ημην, ἦν*) Ps cxix 7, 10; Sap viii 21, 20

Ion iii 3, 41; Nah iii 3, 42

Lc i 6, 13 (=MSS exc e); Ioh vii 39, 22 (=MSS)

e Lc i 6 has fuerunt.

fuit occurs in k about 30 times where the other MSS have erat.

fuit etc in Tyc is used to render

έγένοντο Ex i 7, 55

έγενήθη Eze xxviii 13, 14, 78; xxxvi 34, 34

γέγονεν Gal iii 24, 18 (=rell)

cf also contumaces fuerunt (*ηπειθησαν*) Esai lxiii 10, 10.ergo (*ἄρα*) Gal iii 29, 7 (=rell)

propterea ergo maledictio Esai xxiv 6, 47 must stand for διὰ τοῦτο

ἄρα ἄρα, but the first ἄρα is found in no other authority.

(οὖν) Ioh xix 42, 59; Col ii 16, 64, and elsewhere.

[see itaque].

eripere (*έξαιρεῖν*) Ps xc 15, 3.

- | | |
|--|---|
| (<i>όνεισθαι</i>) | Ps xc 14, 3. |
| esse (<i>μένειν</i>) | non eris = οὐ μὴ μείνης
Esai xiv 20, 71, 77 |
| | non manebis <i>Habetdeus</i> 315. |
| est etc | is regularly supplied where the copula is not expressed in the Greek except in the following places : |
| after ecce, | Ex i 9, 55 |
| after haec, | Esai xiv 26, 52 |
| after qui, | Hier xvii 26, 62 ; xxxii 21, 53 |
| | Eph i 10, ii 17, 18 |
| | cf also 3 Regn xiii 2, 41. |
| euacuare (<i>καταργεῖν</i>) | 1 Co i 28, 20 (cf r m567 Aug) |
| | [see destruere]. |
| euacuari (<i>κενοῦσθαι</i>) | Ro iv 14, 13 (= 'Iulianus' ap Aug) |
| | exinaniri <i>d</i> ₂ vg Aug |
| | [see inanis fieri]. |
| euangelizare (<i>εὐαγγελίζεσθαι</i>) | Eph ii 17, 18 (= <i>d</i> ₂ vg rell) |
| | admuntiare <i>Cyp</i> 94 <i>Tert.</i> |
| euenire (<i>ἐπέρχεσθαι</i>) | Nah iii 18, 42. |
| exacerbare (<i>παροξύνειν</i>) | Esai lxiii 10, 10 |
| exardescere (<i>έκκαίεσθαι</i>) | Abd 18, 83, 85 |
| | [see concitare, incitare]. |
| exasperare (<i>παροργίζειν</i>) | Eze xxxii 9, 44. |
| exaudire (<i>ἐπακούειν</i>) | Ps cx 15, 3 [<i>εἰσακ-</i> N*B]
Esai xlvi 1, 4
2 Co vi 2, 60 (= rell). |
| excelsus (<i>ὑψηλὸς</i>) | Eze xx 33, 34, 35 |
| | [see altus]. |
| excitare (<i>ἐπεγείρειν</i>) | Esai xiii 17, 51 |
| <i>ἐπεγείρειν</i> occurs in NT | Ac xiii 50, xiv 2 |
| the renderings are | |
| excitare | Ac xiii 50 vg |
| incitare | Ac xiv 2 d |
| suscitare | Ac xiii 50 <i>d e</i> ₂ , xiv 2 <i>e</i> ₂ vg. |
| (excludere = [<i>ἐκ</i>]βάλλειν) | qui...uestitum nuptiale non habet...excluditur 83, cf Mt xxii 13, where however latter incl <i>Habetdeus</i> 314 have mittete (βάλετε D 28 13-69 etc) |
| | [see expellere]. |
| execratio (<i>βδελυγμα</i>) | Ap xvii 4, 82 (= <i>Cyp</i> 148, 196) |
| abominatio | <i>Prms</i> vg |
| | cf Lc xvi 15 e <i>Cyp</i> 748 |
| exhortari (<i>παρακαλεῖσθαι</i>) | Esai xiii 2, 50 |
| | [see abominatio]. |
| | [see consolari]. |

exinanire (*ἐκκενοῦν*) Eze xxviii 7, 77, 80 (=w)

exinanire = *κενοῦν* is avoided by Tyc in NT

[Phil ii 7 se inaniuit *Cyp* 79 *codd MB*, 149 *codd LMB* semetipsum
exinaniuit, 79 *cod L*=vg, se exinaniuit *sess Hartel* ^{2/2}]

[cf euacuari, inanis fieri].

expauescere (*ἐξιστάω*) Esai xiii 8, 51

[see stupere].

expellere (*ἐκβάλλειν*) Gal iv 30, 30

cf k, e.g. Mt x 1

(eicere *lat^{eur-it-vg}*)

[comp excludere].

(*ἐξωθεῖν*) Ioel ii 20, 73

Hier xxv 36, 49 (=d vg Ac vii 45).

expirare (*διαφωνεῖν*) Eze xxxvii 11, 36 (=Cyp 148)

om m424

exsperauimus *Cyp cod O₁*

desperauimus *Hieron*

interiuimus *Amb*

auulsi sumus in eis *Tert Res Carn* 29.

expugnare (*πολεμεῖν*) Esai xix 2, 43

[see debellare].

exterminium (*ἀπόλεια*) 2 The ii 3, 30

perditio *Tert* ^{2/2} *Iren d₂* vg

interitus *Ambr Aug* ^{2/2}

[see interitus, perditio].

(*ἀφανισμὸς*) Soph ii 13, 15, 42.

extollere (*αιρεῖν*) Esai xl ix 18, 81

[see auferre, ferre, tollere].

exurgere, perf. exsurrexit (*ἀνιστάναι*)

Ex i 8, 55.

(*ἐξεγείρειν*)

Caut iv 16, 74

Zech ii 13, 73.

(*ἐπεγείρειν*)

Esai xix 2, 43.

facinus (*ἀνομία*)

Esai xliv 22, 9; liii 5, 2 (=Cyp)

2 The ii 7, 30, 74, 84 (iniq. *Tert rell*)

so also Mt xxiv 12 *Cyp* 335 and ^{7/7} in *Isaiah*

[see iniquitas].

facinus admittere (*ἀνομεῖν*) Esai xxiv 5, 47; xlili 27, 9

cf Dan ix 5, *Cyp* 260

(cf also-misit Ex xxxii 7 r, but-tem fecisti Eze xvi 52 w).

famulus (*παῖς*) Esai xxiv 2, 47

elsewh. puer, e.g. Esai xliv 1, 9.

felix (*μακάριος*) Ps cxxxvi 9, 52

[see beatus].

- | | | |
|---|--|---|
| ferre (<i>αιπειν</i>) | Ps xc 12, 3 | |
| (<i>φέρειν</i>) | Esai liii 4, 2
Hier xvii 26, 62 | [see <i>aufferre, extollere, tollere</i>]. |
| festinare | uenire.....festinet (<i>διώξεται</i>) Esai xiii 14, 51. | |
| fidelis fieri (<i>πιστούσθαι</i>) | 2 Regn vii 16, 37. | |
| fiens fiet et erit (<i>γνόμενος ἔσται</i>) | Ge xviii 18, 24. | |
| <i>Probably derived from a conflation of fiens erit and fiet et erit. For the latter construction see k ciii.</i> | | |
| figmentum (<i>ποίημα</i>) | Eph ii 10, 20 (=r d ₂ Aug) | |
| | factura Tert vg. | |
| fingere (<i>πλάσσειν</i>) | Esai xlivi 7, 9 ; xliv 21, 9. | |
| fornicaria (<i>πόρνη</i>) | Esai xxvii 15, 16, 46 | [comp <i>meretrix</i>]. |
| fortitudo (<i>ἰσχὺς</i>) | Esai x 13 bis, 75 (=Cyp Esai xi 2 ; xxxvii 11 etc) | [see <i>uires, virtus</i>]. |
| fructum afferre (<i>καρποφορεῖν</i>) | Ro vii 5, 12 (=Mt xiii 23 mss) | |
| | fructicare d ₂ vg | |
| | fructum ferre Tert Aug. | |
| fulgere (<i>λάμπειν</i>) | 2 Co iv 6 bis, 57 | |
| | fulgere, fulsitus Tyc | |
| | fulgere, illuxit d ₂ Ambst | |
| | clarescere, claruit r Aug | |
| | splendescere, illuxit vg Ambr Vig | |
| | cf Mt xvii 2 e. | |
| fulgor (<i>ἀνγή</i>) | Esai lix 9, 74 | |
| | cf Mc xiii 24 k (=φέγγος), splendor rell. | |
| funis (<i>σχοινίον</i>) | Esai xxxvii 20, 23, 10. | |
| generare (<i>γεννᾶν</i>) | Lc iii 22, 7 | |
| | (genuit a b c d f* r rhe Hilt ^{er} Faust ap Aug codd latt ap Aug) | |
| | Gal iv 24, 13, 29 (=Tert rell). | |
| generare | for gignere (except in genealogies) is predominantly African | |
| | e.g. Esai i 2 Cyp 40, 273, 430 | |
| (each time with a various reading in the inferior codices). | | |
| generatio (<i>γενεά</i>) | Ge xv 16, 61 ; Ex xiii 18, 61 | |
| | Eccl i 4 bis, 4 | |
| | Baruch vi 2, 61 | |
| | [see <i>saeculum</i>]. | |
| gentiles (<i>εθνη</i>) | Nah iii 3, 42 | |
| | gentilibus V, gentigentibus R ; possibly only a corruption of gentibus,
yet cf Cyp Test III 34 (Hier x 2) | |
| | [see <i>natio</i>]. | |

- germinare** (*ἀνατέλλειν*) Iob xi 17, 75
cf k Mc xiii 28 (= *ἐκφύειν*).
gerund *in -dum* Gal ii 4, 30.
-do Ps liv 21, 76.
gladius (*γυχειρίδιον*) Eze xxi 3, 4, 5, 41
**gladius=μαχαιρά and ρόμφαια passim*
e.g. Eze xxxii 11 *bis*, 44
[see ensis].
- gloria** (*δόξα*) Esai xlili 7, 9
2 Co iii 18 *ter*, 19, 21
[see claritas].
- (*δόξασμα*) Thren ii 1, 84.
(*κῦδος*) Esai xiv 25, 52.
- glorificare** (*δοξάζειν*) Ps xc 15, 3
Dan xi 38, 5
[see magnificare].
- habitare** (*ἐνοικεῖν, κατοικεῖν*) Ge xix 29, 85
Soph ii 15, 42; Zech xiv 11, 48
Esai xxiii 18, 46; xxiv 5, 47
Hier xvii 25, 62
Eze xxxvi 10, 36; xxxvi 17, 32; xxxvi 28, 33; xxxvii
25^b, 34; xxviii 2, 77, 78 (= *w*)
[see inhabitare].
- N.B. *habitare* is never a transitive verb in Tyconius exc Eze xxviii 2,
but it is used in the passive twice (Hier xvii 25; Eze xxxvi 10).
(*κατασκηνοῦν*) Ps cxix 5, 10
Ioel iii 17, 73.
civitates cum habitantibus (*πόλεις κατοικουμένας*)
Esai x 13, 75.
- hic** (= *art.*)
hoc donum = *ἡ χάρις* Sap viii 21, 20 (= Aug Arnob-jun vg)
in hunc mundum = *εἰς τὸν κόσμον* Ioh i 9, 4 (= rell incl Cyp)
in hoc mundo = *εἰς τὸν κόσμον* 1 Ioh iv 1, 67
(in hoc saeculo *q*, in saeculo *Lucif* 261)
e Ioh i 9 has in hoc mundo
[see ille, iste].
- holocausta** (*όλοκαυτώματα*) Hier xvii 26, 62.
honoratus (*εὐτιμος*) Esai xiii 12 *bis*, 51
pretiosus m418.
- iam** (*επι in negative sentences*) Ro vii 17, 15; Gal iii 18, 14
[see adhuc, ultra].
- (*ἢδη*) 2 The ii 7, 74 (= *rell*).
(ibi) *never occurs.*
It is however twice brought into the text by Vcorr pp 48 and 75)
[see illic].

- idolorum seruitus** (*εἰδωλολατρεία*)
 Col iii 5, 83 (= *d₂ Cyp Aug*)
idololatria *Iren^{ed}*
 simulachrorum seruitus vg.
idolum (*εἴδωλον*) Eze xxxvi 17, 32
cf Ap ix 20 et idola, id est simulacra, aurea et..... ‘*Cyp*’
 [Test III 59 W]
 Ps cxxxiv 15 idola *Cyp* 160, 321 *Aug^{loc}*
 simulacula *Cyp* 160^{sess} *Hil and the Psalters*
 [see simulacrum].
- ignifer** (*πυρφόρος*) Abd 18, 83, 85.
ignominia (*ἀτιμία*) Esai x 16, 48
cf 1 Co xv 43, where also there is a rhetorical contrast,
 as here, between *ἀτιμία* and *δόξα*
 ignominia *Cyp* 159 *Hil*
 contumelia *d₂ m429 Aug*
 ignobilitas *Iren Amb* vg
 dedecoratio *Tert*
 [see contumelia, iniuria].
- ignorare** (*οὐκ ἴδειν*) Ex i 8, 55
 [see non].
- ille** (=article)
 1. *with adj. or part.* Ioe ii 20, 73
Esai xiv 27, 52; xxiv 2 bis, 47
 Eze xxvi 17, 45 (= *h w*); xxxvi 23, 33.
 2. *with proper names* Soph ii 13, 42.
 3. *with a simple noun* 2 Mach vii 29, 21 (= *Cyp Lucifer* vg)
 [for 3, see hic, iste].
- illic** (*ἐκεῖ*) Eze xx 35, 35; xxxvi 20, 21, 22, 32, 33; xxxvii 21, 34
Mt vi 21, 82 (= *k Cyp^{2/2}*)
Ioh xix 42, 59 (= *e*)
 [cf ibi].
- illuc** (*ἐκεῖ*) Hier xxv 36, 49.
imber (*ὑετὸς*) Esai v 6, 73 (= *Cyp* 387 3 Regn xvii 14)
 [but pluuiam *h Ac* xiv 17].
- imperium** (*πρόσταγμα*) Ps ii 6, 72 (= *Cyp Hil etc, not Aug*)
 [see iussum, praeceptum].
- impietas** (*ἀσέβεια*) Am i 3, 11, 53
Ro xi 26, 34.
- impius** (*ἀσεβῆς*) Esai xxiv 8, 47
 Eze xx 38, 35
 ? 2 The ii 8, 75 (*ὁ ἄνομος* MSS, but *cf* Esai xi 4)
 [see iniustus].
- implere** (*ἐμπιπλάναι*) Eze xxxii 6, 44
 [see replere, satiare].

(πιμπλάναι) Eze xxviii 16, 78

[see replere].

inanis fieri (κενοῦσθαι) 1 Co i 17, 31 (=Cyp 169 *Hil*)

euacuari *d₂*

[see euacuari].

incendere (ἀνάπτειν) Eze xx 47, 40

[see succendere].

flamma incensa (ἡ φλὸξ ἡ ἔξαφθεῖσα)

Eze xx 47, 40.

incidere (ἀλίσκεσθαι) Esai xiii 15, 52.

incitare (παροξύνειν) Esai xiv 16, 71, 75, 76

In the two longer and more formal quotations of the passage, 70 and 75,

Tyconius has concitare like Cyprian 183

[see concitare, exacerbare].

incrementum (αὔξησις) Eph iv 16, 3; Col ii 19, 3 (=d₂ 1/2 *Iren*¹/₁ *Lucif*¹/₂ *Ambr*¹/₂ *Aug*²/₂)

augmentum vg²/₂ m514 *Lucif*¹/₂ *Ambr*¹/₂.

indignari (θυμοῦσθαι) Esai xiii 13, 51 (=k Mt ii 16)

(irasci rell.).

indignatio (θυμὸς) Esai xiii 9, 13, 51

Hier xxv 37, 49.

θυμὸς=indignatio Cyp Esai xii 9

=ira Cyp Esai lxvi 15

[see animatio, ira].

indui (ἐνδύεσθαι) Esai xlix 18, 82.

inferi (ἰδης) Esai xiv 15, 70, 75; xiv 19, 71, 76

portas inferorum, cf Mt xvi 18, 63

(infernus is confined to European texts).

infligere (ἐντέλλεσθαι) Esai xii 11, 51

elserh. praecipere (e.g. Esai xiii 4, 50) and mandare (e.g. Hier xvii 22, 62).

ingredi (εἰσέρχεσθαι) Eze xxxvi 20 bis, 32, 21, 22, 33; xxxviii 21, 34.

(εἰσπορεύεσθαι) Hier xvii 19, 62

[elsewh. see intrare, introire].

inhabitans (καθημένος) Hier xxxii 29, 54.

(ένοικῶν) Esai xlix 19, 82.

inhabitare (ένοικεῖν, κατοικεῖν)

with acc. Esai xxiv 6^b, 47

Hier xvii 25, 62

Eze xxvii 35, 46; xxxii 15, 45

with in Esai xiv 23, 52; xxiv 1, 6^a, 47

Eze xxvi 17, 45; xxxvii 25^{a,c}, 34

[see habitare].

inhabitari facere (κατοικεῖν) Eze xxxvi 33, 33.

iniquitas (ἀδίκημα) Eze xxviii 15, 78, 83 (=w)

cf Ap xviii 5 Cyp Prms vg

- | | |
|---|--|
| (ἀδικία) | Ac xviii 14 <i>h e</i> [iniuria <i>d</i>]. |
| (ἀνομία) | Eze xxviii 18, 78, 84 bis
[see iniustitia]. |
| iniquus (<i>ἀνομος</i>) | Eze xxi 3, 41
[see scelestus]. |
| iniuria (<i>ἀτιμία</i>) | Eze xxxvi 7, 36
[see contumelia, ignominia]. |
| (<i>ὑβρις</i>) | Esai xiii 11 <i>bis</i> , 51 = <i>Cyp</i> Zech x 11; <i>h vg</i> Ac xxvii 10
<i>cf</i> iniuriosus (<i>ὑβριστής</i>) <i>Cyp</i> Esai ii 12
(contumelia <i>m418</i>) |
| iniuriam facere (<i>ἱβριζειν</i>) | Esai xiii 3, 50 . |
| iniustitia (<i>ἀδικία</i>) | 2 Regn vii 14, 37
[see iniuitas]. |
| iniustus (<i>ἀδικος</i>) | Soph iii 5, 42
Eze xxi 3, 41 .
(<i>ἀσεβῆς</i>) Esai xiii 11, 51
[see impius]. |
| inlustris (<i>ἐπιφανῆς</i>) | Soph iii 1
= <i>Cyp</i> Mal i 14
<i>Tert</i> Ac ii 20. |
| other renderings are | |
| | praeclarus <i>Auct ad Novat</i> (Soph iii 1), <i>e₂</i> (Ac ii 20) [om <i>d</i>] |
| | splendidus <i>Lueif</i> (Soph iii 1). |
| inponere (<i>ἐπιτιθέναι</i>) | Eze xxvii 30, 45
Ac xv 10, 12 (= <i>rell</i>).
(<i>περιτιθέναι</i>) Esai lxi 10, 3 . |
| inpudicitia (<i>αὐθαδία</i>) | Esai xxiv 8, 47 . |
| inquinare (<i>μαίνειν</i>) | Esai xlivi 28, 9
<i>cf</i> Ag ii 14 <i>Habetdeus</i> 314 and <i>contr Fulg Donat</i> . |
| Ioh xviii 28 inquinarentur <i>e</i> (coinquinarentur <i>q</i>) | |
| | contaminarentur <i>b c f vg</i> |
| | polluerentur <i>a ff</i> |
| insanabilis (<i>ἀνίατος</i>) | [see contaminare, polluere]. |
| | Esai xiii 9, 51 (= <i>Cyp</i> 366)
(sine refrigerio <i>m418</i>) |
| insertus (<i>ἐκκεκεντημένος</i>) | Esai xiv 19, 71, 76 . |
| intellectus (<i>σύνεσις</i>) | Esai x 13, 75
[see prudentia]. |
| interest—quid interest (<i>τι γάρ;</i>) | Phil i 18, 70
[nihil mea <i>Tert adv Marc</i> v 20, quid enim <i>d₂</i> vg]. |
| interficere (<i>ἀναιρεῖν</i>) | Eze xxviii 9, 77, 80 |

- 2 The ii 8, 31 (= *Tert Iren rell*).
 (ἀποκτείνειν) Mt xxiii 37, 63 (= *e Cyp* 44)
 [see occidere].
- (dum) interficiuntur = ἐν τῷ σπάσαι, cf 23 ἐν τῷ ἀναρρεθῆναι
 Eze xxvi 15, 45
 imperfectione *h*
 in euagatione *w*.
- (σφαγεῖν) Esai xiv 21, 71, 77 (= *Habetdeus* 315).
- interire** (ἀπολωλέναι) Eze xxxvii 11, 36 (= *m424*)
 perit *Cyp* 158.
- interitus** (ἀπώλεια) Eze xxvi 16, 45 (= *w*); xxxii 15, 45
 (perditio *h* Eze xxvi 16)
 cf Mt vii 13 interitum *k* *Cyp* 119, perditionem *rell*
 [see exterminium, perditio].
- intrare** (εἰσέρχεσθαι) Ge xix 23, 85
 Hier xvii 25, 62
 Eze xx 38, 35
 Ro xi 25, 34
 [see introire].
- (εἰσπορεύεσθαι) Hier xvii 20, 27, 62
 [see ingredi].
- introire** (εἰσέρχεσθαι) Ps cxlii 2, 20
 Esai xxiv 10, 47
 Mt vii 21, 69 (= *k* *Cyp* ²/₂)
 [see intrare].
- inualere** (ἐνστήνειν) Os xii 3, 4, 28
 [see ualere].
- inuocare** (ἐπικαλεῖν) Ps xc 15, 3
elsewhere uocare e.g. Esai xlili 6, 9.
 (καλεῖν) Hier xxxii 29^b, 54.
- inuocari** (ὄνομάζεσθαι) Hier xxxii 29^a, 54.
- inutilis**—**inutilia** = τὰ ἀγενῆ [τοῦ κόσμου] 1 Co i 28, 20
 ignobilia *m567 d₂* vg *Aug.*
- ira** (θυμὸς) Esai xiii 3, 50
 Eze xx 33, 34, 35; xxxvi 6, 36; xxxvi 18, 32
 [see animatio, indignatio].
- (δργῆ) Esai xiii 9, 13, 51
 Hier xxv 37, 49
 Ro ii 5 bis, 84; iv 15, 13, 24; Col iii 6, 83.
- iste** (οὗτος) Ps xliii 5, 29
 Zech xiv 15, 49
 Esai xxiv 3, 47; xl ix 6, 38 (*om LXX*)
 Hier iii 12, 75; xvii 20, 62
 Mt v 19, 69 (= *rell*); xxv 40, 68 (= *corb Hill* ¹/₂)
 Me x 30, 59 (= *k*)

Lc xviii 30, 59 (=e *Cyp*^{3/3})

1 Ioh ii 3, 68; iv 2, 68.

(=art.)

in isto mundo = ἐν τῷ κόσμῳ 1 Ioh iv 3, 68, but in hoc mundo 1 Ioh iv 1, 67

iste qui uenit = ὁ ἐρχόμενος 2 Co xi 4, 5

[see hic, ille].

ita (*οὗτως*)

Esai xiv 20, 71, 77 (= *Habeddeus* 315)

Mt xxiv 46, 11 (= d e)

Gal iv 29, 30 (= *rell*)

elsewh. sic.

ita ut (*ὡστε*)

Hier xxxii 28, 54.

itaque (*οὖν*)

Col iii 5, 83 (= *Cyp* 645 *Iren*)

so k Mt i 17, iii 8, v 48, etc

[see ergo].

(*ὡστε*)

Gal iii 24, 18 (= *rell*).

itinera (*ἀμφοδα*)

Hier xvii 27, 62, 64

cf ἐπὶ τοῦ ἀμφόδου Mc xi 4

in platea a

in transitu(m) b (e) d ff i q

in biuio f vg.

iucundari (*εὐφραίνεσθαι*) Esai xxiv 7, 47 (= Esai (xli 16;) liv 1; lxv 13 *Cyp*)

[see laetans].

iucunditas (*εὐφροσύνη*) Esai xxiv 8, 11, 47

Eze xxxvi 5, 35

cf Ac xiv 17 iucunditate d h

laetitia e₂ vg

[see laetitia].

iuratio (*ὅρκος*)

Ge xxvi 3, 23.

iussum (*πρόσταγμα*)

Esai xxiv 5, 47

[see imperium, praeceptum].

iuxta (*ἐγγὺς*)

Hier xxxii 26, 53

[see proxime].

laedere (*ἀδικεῖν*)

Ap ix 10, 60 (cf *Prms* ad laedendi)

nocere vg

nocendi h.

laetans (*εὐφρανόμενος*) Ps cxxv 3, 67 (= Hier vii 34 *Cyp* 85)

but iucundatus *Aug* on Ps cxxv

[see iucundari].

laetitia (*εὐφροσύνη*) Eze xxxv 14, 73

[see iucunditas].

lamenta (*θρήνημα*) Eze xxvii 32, 45

'lamentas, fletus facere,' *Pacuv ap Non* 132.

θρήνημα does not occur again in the Greek Bible.

lamentatio (*θρῆνος*) Eze xxvi 17, 45 (= h w); xxvii 32, 45 (= Am viii 10 *Cyp* 91)

[see lamentum].

- | | | |
|--|---|-------------------|
| lamentum (<i>θρῆνος</i>) | Eze xxviii 12, [77,] 80 (=w) | |
| | | [see lamentatio]. |
| laudabilis (<i>ἐπανερὸς</i>) | Eze xxvi 17, 45 (=h w). | |
| laudatio (<i>αἰνεσις</i>) | Hier xvii 26, 62. | |
| legatus (<i>πρέσβυς</i>) | Esai xiii 8, 50 | [see senior]. |
| lenire (<i>παύειν, so Lucian and 62-147</i>) | | |
| | Esai xiii 3, 50. | |
| <i>cod R has mitigare</i> | | |
| | <i>cf Nu xxv 11 leniuit Cyp 785,</i> | |
| | <i>but mitigauit Opt 63.</i> | |
| liberare (<i>βέσθαι</i>) | Eze xxxvii 23, 34 | |
| | Mt vi 13, 17 | |
| | Ro xi 26, 34. | |
| liberari (<i>σώζεσθαι</i>) | Ro ix 27, 27 | [see saluari]. |
| longe (<i>πόρρω</i>) | Esai xxix 13, 8 | |
| | Hier xxxii 26, 53. | |
| (<i>μακρὰν</i>) | Eph ii 17, 18 (=rell) | |
| (never a longe) | <i>cf de longinquo.</i> | |
| longinquus | de longinquo = <i>ἐκ γῆς πόρρωθεν</i> | |
| | Esai xiii 5, 50 | |
| | de terra longinqua = <i>ἀπὸ γῆς πόρρωθεν</i> | |
| | Esai xliii 6, 9 | |
| (Probably the O. Latin read <i>τῆς</i> for <i>γῆς</i> in Esai xiii 5, as B does in Esai xliii 6) | | |
| | <i>cf Lc xvii 12 e (=ἐκ πόρρωθεν)</i> | |
| [also Mc xi 13, xiv 54, xv 40 <i>k=ἀπὸ μακρόθεν</i>]. | | |
| longinquus fieri (<i>μακρύνεσθαι</i>) | | |
| | Ps cxix 5, 10. | |
| lucere followed by cognate acc. (<i>φαίνειν</i>) | | |
| luna non lucebit lumen eius | | |
| | = <i>σελήνη οὐ μὴ φάνη τὸ φῶς αὐτοῦ</i> Eze xxxii 7, 44, 45 | |
| omnia quae lucent lumen | | |
| | = <i>πάντα τὰ φαίνοντα φῶς</i> Eze xxxii 8, 44, 45 | |
| <i>cf luces cereum Plaut Curc i 9; lucebis...facem Cas i 30.</i> | | |
| NB This construction is variously avoided in Ap viii 12. | | |
| lugere (<i>πενθεῖν</i>) | Esai xxiv 7 bis, 47 | [see plangere]. |
| lumen (<i>φῶς</i>) | Sap v 6, 73 | |
| | Am viii 9, 74 [; Mi iii 6, 74] | |
| | Esai x 17, 48 ; xiii 10 bis, 51 ; xl ix 6, 38 ; lix 9, 74 | |
| | Eze xxxii 7, 8, 44 | |
| | 2 Co iv 6, 57 | [see lux]. |

Mi iii 6 dies luminis *for* dies (*so* V, *hiat* R), probably only by confusion with Am viii 9.

Esai xiii 10 lumen et *for* et lunae

[*see permanere*].

lux ($\phi\omega\varsigma$) Esai xlvi 16, 9; liii 11, 2

Le xvi 8, 79 (=Cyp 793 *rell*)

1 Ioh ii 9, 68 (=Cyp 116, *not h*)

[*see lumen*].

magistratus ($\alpha\rho\xi\chi\omega\nu\tau\epsilon\varsigma$) Esai xiii 2, 50

elsewhere princeps = $\alpha\rho\xi\chi\omega\nu$.

cf k Mt x 18 magistratus = $\eta\gamma\epsilon\mu\omega\nu\epsilon\varsigma$ (*praesides* *rell*)

d Lucif 269 Ac xvi 19 magistratus = $\alpha\rho\xi\chi\omega\nu\tau\epsilon\varsigma$ (*principes e₂* vg).

magnificare ($\delta\omega\xi\zeta\epsilon\iota\upsilon$) Esai x 15, 79

Ro i 21, 84 (=d₂ Aug¹/₁₆ Ambst)

clarificare *Faust ap Aug*

honorificare *Habetdeus* 315 Aug¹/₁₆

honorare *Zeno* Aug¹/₁₆

glorificare vg Aug¹³/₁₆

[*see glorificare*].

maledictum ($\bar{\alpha}\nu\epsilon\iota\delta\iota\sigma\mu\bar{\omega}\varsigma$) Esai xlivi 28, 9

cf Hier vi 10 Cyp 41

[*see obprobrium*].

malus ($\pi\omega\eta\bar{\rho}\bar{\omega}\varsigma$) Mt vi 13, 17 (=rell); xii 35 *bis*, 84

nequa(m) Mt xii 35 *bis* k Cyp 670

[*see nequam*].

mandatum ($\dot{\epsilon}\nu\tau\omega\lambda\bar{\eta}$) Mt v 19, 69 (=rell)

Le i 6, 13 (=rell, *exc e f*)

1 Ioh ii 4, 68 (=Cyp 546)

Ro vii 11, 15 (=rell)

[*see praeceptum*].

manducare ($\dot{\epsilon}\sigma\theta\iota\epsilon\iota\upsilon$) 3 Regn ii 46^a, 65

Esai x 17, 48

[*see edere*].

($\kappa\alpha\tau\epsilon\sigma\theta\iota\epsilon\iota\upsilon$) Eze xxxvi 8, 36.

manere ($\kappa\omega\tau\acute{\alpha}\zeta\epsilon\iota\upsilon$) Cant i 7, 73 (=Ambr).

manufacta, -orum ($\chi\epsilon\iota\omega\pi\omega\iota\eta\tau\alpha$) Esai xix 1, 43.

mercator ($\tilde{\epsilon}\mu\pi\omega\bar{\rho}\bar{\sigma}\bar{\omega}\varsigma$) Eze xxvii 36, 46

[*see negotiator*].

mercatus ($\epsilon\mu\pi\omega\bar{\rho}\bar{\sigma}\bar{\omega}\varsigma$) Nah iii 16, 42

Eze xxviii 5, 77, 79 (=w)

[*see negotiatio*].

(**meretrix**) *cf* Ap xvii 4, 82

[*see fornicaria*].

metueri ($\phi\omega\beta\epsilon\iota\sigma\theta\bar{\omega}\iota\upsilon$) Esai xlivi 5, 9

cf e.g. Mt x 28 k Cyp⁴/₄

Mt i 20 k

[*see timere*].

- | | | |
|--|--|-------------------|
| lamentum (<i>θρῆνος</i>) | Eze xxviii 12, [77,] 80 (=w) | |
| | | [see lamentatio]. |
| laudabilis (<i>ἐπαινετὸς</i>) | Eze xxvi 17, 45 (=h w). | |
| laudatio (<i>αἰνεσις</i>) | Hier xvii 26, 62. | |
| legatus (<i>πρέσβυς</i>) | Esai xiii 8, 50 | |
| | | [see senior]. |
| lenire (<i>παύειν, so Lucian and</i> 62-147) | | |
| | Esai xiii 3, 50. | |
| cod R has mitigare | | |
| | cf Nu xxv 11 leniuit <i>Cyp</i> 785,
but mitigauit <i>Opt</i> 63. | |
| liberare (<i>ρύεσθαι</i>) | Eze xxxvii 23, 34 | |
| | Mt vi 13, 17 | |
| | Ro xi 26, 34. | |
| liberari (<i>σωζεσθαι</i>) | Ro ix 27, 27 | |
| | | [see saluari]. |
| longe (<i>πόρρω</i>) | Esai xxix 13, 8 | |
| | Hier xxxii 26, 53. | |
| (<i>μακρὰν</i>) | Eph ii 17, 18 (=rell) | |
| (never a longe) | cf de longinquo. | |
| longinquus | | |
| | de longinquo = ἐκ γῆς πόρρωθεν | |
| | Esai xiii 5, 50 | |
| | de terra longinqua = ἀπὸ γῆς πόρρωθεν | |
| | Esai xlivi 6, 9 | |
| (Probably the O. Latin read <i>τῆς</i> for <i>γῆς</i> in Esai xiii 5, as B does in Esai xlivi 6) | | |
| | cf Lc xvii 12 e (= ἐκ πόρρωθεν) | |
| | [also Mc xi 13, xiv 54, xv 40 κ = ἀπὸ μακρόθεν]. | |
| longinquus fieri (<i>μακρύεσθαι</i>) | | |
| | Ps cxix 5, 10. | |
| lucere followed by cognate acc. (<i>φαίνειν</i>) | | |
| luna non lucebit lumen eius | | |
| | = σελήνη οὐ μὴ φάγη τὸ φῶς αὐτοῦ Eze xxxii 7, 44, 45 | |
| omnia quae lucent lumen | | |
| | = πάντα τὰ φαίνοντα φῶς Eze xxxii 8, 44, 45 | |
| cf luces cereum <i>Plaut Cure</i> I 9; lucebis...facem <i>Cas</i> I 30. | | |
| NB This construction is variously avoided in Ap viii 12. | | |
| lugere (<i>πενθεῖν</i>) | Esai xxiv 7 bis, 47 | |
| | | [see plangere]. |
| lumen (<i>φῶς</i>) | Sap v 6, 73 | |
| | Am viii 9, 74 [; Mi iii 6, 74] | |
| | Esai x 17, 48 ; xiii 10 bis, 51 ; xlxi 6, 38 ; lix 9, 74 | |
| | Eze xxxii 7, 8, 44 | |
| | 2 Co iv 6, 57 | |
| | | [see lux]. |

militare (*ἐπιστρατεύειν*) Zech xiv 12, 49.

minorari (*ἡττᾶσθαι*) Esai xix 1, 43

[*see superari*].

miseratio (*ἐλέος*) 2 Mach vii 29, 21 (= *Cyp rell*).

misericordia (*ἐλέος*) 2 Regn vii 15, 37

Ps xvii 51, 5

in misericordia et miseratio (R ; tr V) = *ἐν ἐλέῃ καὶ οἰκτειρμοῖς*

Ps cii 4, 21

[*for the change in order, see nimbus*].

[mitigare] = lenire in cod R Esai xiii 3, 50

[*see lenire*].

mittere *(*ἀποστέλλειν passim*).

(*ἐμβάλλειν*) Ies Nauv vii 11, 39.

(*ἐξαποστέλλειν*) Hier xxv 38, 49.

modo (*ὡρτι*) Mt xxvi 64, 4, 45

2 The ii 7, 52, 74

[*see adhuc, nunc*].

multiplicari (*πλεονάζειν*) Ro v 20, 13, 18

abundare *rell*, which also appears in an allusion p 15.

mundare (*καθαρίζειν*) Eze xxxvi 25 bis, 33, 33

[*see emundare*].

(*σωκέειν*) Eze xxxvi 29, 33

probably a mere piece of carelessness on the part of Tyconius.

mundus (*κόσμος*) Ioh i 9, 4; xvii 5, 2, 37

1 Ioh iv 1, 3, 67, 68

Ro iv 13, 13.

saeculum = *κόσμος* does not occur.

mysterium (*μυστήριον*) 2 The ii 7, 30, 74, 84 (= *d₂* vg Aug etc)

arcanium *Tert Res Carn* 24

[*see sacramentum*].

(*διακονία*) 1 Co xii 5, 69 RV

(mysteriorum for ministeriorum): same corruption *Ambr^{1/3}* (*ap Sabat.*), and on p 30²⁷ R has ministerium for mysterium.

[narrare]—narrabis (*λέγων ἐρεῖς*)

Eze xxviii 9, 80

only in the repetition of the continuous quotation pp 77, 78.

(cf Ps xxi 23 narrabo (*διηγήσομαι*) nomen tuum fratribus meis)

[*see dicturus*].

nasci—quae nascuntur (*τὰ γενήματα*)

Eze xxxvi 30, 33

cf nascentia Hab iii 17 *Cyp* 365

quae nata sunt Le xii 18 b ff i q vg.

natio (*ἔθνος*)

Sap vi 3, 72

Esai x 13, 75

Eze xxviii 19, 78, 85; xxxii 9, 10, 12, 44; xxxvi 7, 36;
xxxvi 19, 20, 21, 22, 23^a, 30, 32, 33

elsewh. gens

e.g. Eze xxxvi 53^b, 24, 36, 33, 34.

In Cyprian's quotations from the Prophets

natio occurs Mi iv 3, Esai lv 4^a

gens occurs 25 times

gentiles only Hier x 2 (*codd-opt*)

[*see gentiles*].

ne (=ut non) Esai v 6, 73; xxiv 10, 47

Eze xxxvii 23, 34

1 Co i 17, 31.

ne prohibitive does not occur; but noli *w. infin.*

Esai xlivi 5, 6, 9; xliv 21, 9

Hier xvii 21 *bis*, 62

Ioh v 28, 37.

negotiatio (*ἐμπορία*) Esai xxiii 18 *bis*, 46, 47, 84

Eze xxviii 16, 78, 83 (=w); 18, 78, 84

[*see mercatus*].

(*ἐμποροι*) Eze xxxviii 13, 84

negotiaciones V, *perhaps for negotiatores*.

(*πορισμὸς*) 1 Tim vi 6, 84

quaestus *r d₂ m514 vg Lucif Aug Amb Ambst*

negotiator (*ἐμπορος*) Mt xiii 45, 84 (=c vg)

negotianti *rell, incl Cyp²/2.*

(On p 84 cod R is missing, so perhaps Tyconius wrote negotianti.)

nepotes (*τέκνα*) Esai xiii 18, 52.

nequam (*πονηρὸς*) Esai xiv 20, 71, 77 (=Habetdeus 315)

(cf Mt xxiv 48, 11)

[*see malus*].

nequitia (*πονηρία*) Eph vi 12, 30, 54 (=rell).

nimbus (*γνόφος*) Esai xliv 22, 9

also Ps cxvi 2, 73 (nimbus et nubes = *νεφέλη καὶ γνόφος*

(caligo rell: *γνόφος* does not occur in any verse quoted by Cyp).

nimis (*σφόδρα*) Ex i 7, 55 (*σφόδρα σφόδρα LXX*)

Zech xiv 14, 49

Eze xxvii 25, 78 (=k Mt ii 10; Mc xvi 4).

non (*μηδαμῶς*) Eze xx 49, 40

cf Ac x 14 d.

non with verbs of knowing:

non nouerunt (*οὐκ ἔγνωσαν*) Esai xlii 16^a, 9

(*οὐκ ἤδεισαν*) Esai xlvi 16^b, 9;

but Tyconius emphasises the distinction between

non cognouisti (*οὐκ ἔγνως*) Esai xlv 5^a, 8 and

nesciebas (*οὐκ ἤδεις*) Esai xlv 5^b, 8.

militare (*ἐπιστρατεύειν*) Zech xiv 12, 49.

minorari (*ἡττᾶσθαι*) Esai xix 1, 43

[*see superari*].

miseratio (*ἔλεος*) 2 Mach vii 29, 21 (= *Cyp rell*).

misericordia (*ἔλεος*) 2 Regn vii 15, 37

Ps xvii 51, 5

in misericordia et miseratio (R ; tr V) = *ἐν ἐλέῃ καὶ οἰκτειρμοῖς*

Ps cii 4, 21

[*for the change in order, see nimbus*].

[mitigare] = lenire in cod R Esai xiii 3, 50

[*see lenire*].

mittere *(*ἀποστέλλειν passim*).

(*ἐμβάλλειν*) Ies Naue vii 11, 39.

(*ἐξαποστέλλειν*) Hier xxv 38, 49.

modo (*ὡρτι*) Mt xxvi 64, 4, 45

2 The ii 7, 52, 74

[*see adhuc, nunc*].

multiplicari (*πλεονάζειν*) Ro v 20, 13, 18

abundare *rell*, which also appears in an allusion p 15.

mundare (*καθαρίζειν*) Eze xxxvi 25 bis, 33, 33

[*see emundare*].

(*σωκέω*) Eze xxxvi 29, 33

probably a mere piece of carelessness on the part of Tyconius.

mundus (*κόσμος*) Ioh i 9, 4; xvii 5, 2, 37

1 Ioh iv 1, 3, 67, 68

Ro iv 13, 13.

saeculum = *κόσμος* does not occur.

mysterium (*μυστήριον*) 2 The ii 7, 30, 74, 84 (= *d₂* vg Aug etc)

arcanium *Tert Res Carn* 24

[*see sacramentum*].

(*διακονία*) 1 Co xii 5, 69 RV

(mysteriorum for ministeriorum): same corruption *Ambr^{1/3}* (ap Sabat.), and on p 30²⁷ R has ministerium for mysterium.

[narrare]—narrabis (*λέγων ἐρεῖς*)

Eze xxviii 9, 80

only in the repetition of the continuous quotation pp 77, 78.

(cf Ps xxi 23 narrabo (*διηγήσομαι*) nomen tuum fratribus meis)

[*see dicturus*].

nasci—quae nascuntur (*τὰ γενήματα*)

Eze xxxvi 30, 33

cf nascentia Hab iii 17 *Cyp* 365

quae nata sunt Le xii 18 b. ff i q vg.

natio (*ἔθνος*)

Sap vi 3, 72

Esai x 13, 75

Eze xxviii 19, 78, 85; xxxii 9, 10, 12, 44; xxxvi 7, 36;
xxxvi 19, 20, 21, 22, 23^a, 30, 32, 33

elsewh. gens

e.g. Eze xxxvi 53^b, 24, 36, 33, 34.

In Cyprian's quotations from the Prophets

natio occurs Mi iv 3, Esai lv 4^a

gens occurs 25 times

gentiles only Hier x 2 (*codd-opt*)

[see gentiles].

ne (=ut non) Esai v 6, 73; xxiv 10, 47
Eze xxxvii 23, 34
1 Co i 17, 31.

ne prohibitive does not occur; but noli *w. infin.*
Esai xlivi 5, 6, 9; xliv 21, 9
Hier xvii 21 *bis*, 62
Ioh v 28, 37.

negotiatio (*ἐμπορία*) Esai xxiii 18 *bis*, 46, 47, 84
Eze xxviii 16, 78, 83 (=w); 18, 78, 84
[see mercatus].

(*ἐμπόροι*) Eze xxxviii 13, 84
negotiaciones V, perhaps for negotiatores.

(*πορισμὸς*) 1 Tim vi 6, 84
quaestus *r d₂ m514 vg Lucif Aug Amb Ambst*

negotiator (*ἐμπόρος*) Mt xiii 45, 84 (=c vg)
negotianti *rell, incl Cyp²/2.*

(On p 84 cod R is missing, so perhaps Tyconius wrote negotianti.)

nepotes (*τέκνα*) Esai xiii 18, 52.

nequam (*πονηρὸς*) Esai xiv 20, 71, 77 (=Habetdeus 315)
(cf Mt xxiv 48, 11)

[see malus].

nequitia (*πονηρία*) Eph vi 12, 30, 54 (=rell).

nimbus (*γνόφος*) Esai xliv 22, 9

also Ps cxvi 2, 73 (nimbus et nubes=νεφέλη καὶ γνόφος
(caligo rell: γνόφος does not occur in any verse quoted by Cyp).

nimis (*σφόδρα*) Ex i 7, 55 (*σφόδρα σφόδρα LXX*)
Zech xiv 14, 49

Eze xxvii 25, 78 (=k Mt ii 10; Mc xvi 4).

non (*μηδαμῶς*) Eze xx 49, 40
cf Ac x 14 d.

non with verbs of knowing:

non nouerunt (*οὐκ ἔγνωσαν*) Esai xlvi 16^a, 9

(*οὐκ ἤδεισαν*) Esai xlvi 16^b, 9;

but Tyconius emphasises the distinction between

non cognouisti (*οὐκ ἔγνως*) Esai xlv 5^a, 8 and

nesciebas (*οὐκ ἤδεις*) Esai xlv 5^b, 8.

- noua nupta** (*νύμφη*) Esai xlix 18, 82
cf Ap xxi 9 Cyp 85 Prms
elsewhere sponsa, e.g. Esai lxi 10, 3.
- nugari** (*ματαιοῦσθαι*) Ro i 21, 84
euanuerunt *d₂* vg Habetdeus 315 Faust ap Aug Aug
cf euanuerunt 4 Regn xvii 15 *vind.*
- nunc** (*ἄρτι*) Ioh v 17, 61 (= *a Victn-Afer*)
modo *e rell*, adhuc *b*
[see adhuc, modo].
- obprobrium** (*όνειδισμὸς*) Eze xxxvi 6, 36; xxxvi 30, 33
cf Hier xxiv 9, de Pasch Comp 259
[see maledictum].
- obscurare** (*συσκοτάζειν*) Mi iii 6, 74 (*vb. neut.*)
tenebricare Vig
Eze xxxii 7, 8, 44, 45
[see tenebricare].
- obscurus**—obscura nocte (*ἐν δωρίᾳ*)
Esai lix 9, 74
cf intempsa nocte Ps cxviii 147 Aug
i.e. “the dead of night,” when no one knows the time; *of Fest ap Lexx.*
- obtinere** (*κατέχειν*) 2 The ii 7, 52
Tyconius quotes the verse for the sake of this word; on p 74 he quotes it
with detinere
[see detinere].
- (*κρατεῖν*) Ps cxxxvi 9, 52
[see continere].
- occidere** (*ἀποκτέννειν, ἀποκτείνειν*)
Ex iv 23, 6
Esai xiv 20, 71, 77 (Habetdeus 315)
Mt xvi 21, 61 (=MSS exc *e*)
2 Co iii 6, 21 (Tert *rell*)
[see interficere].
- onerari**
onerata es=εβαρύθης Eze xxvii 26, 78
(suggested by Sabatier in loc.)
honorata es V [hiat R], but V* actually has honore for onere p 63²³.
βαρύνειν elsewhere is always represented by [ad]grauare, yet it is most
improbable that ἔδοξάσθης, the reading of Aquila and Theodotion
should have found its way into the text of Tyconius.)
onerari (*φορτίεσθαι*) Mt xi 28, 63 (=rell).
- optimus** (*χρηστὸς*) Eze xxviii 13, 78, 81 (=w Tert)
bonus=χρηστὸς Mt xi 30 k Cyp^{2/2}
optimus=bonus Mc x 17, 18 bis k
[cf pessimus].
- ***orbis terrae** (*ἡ οἰκουμένη*) Esai xxiv 1, 4, 47 etc.

in 1 Par xvi 30, 75 orbem terrae corresponds to τὴν οἰκουμένην, as in Lucian.

*orbis terrarum ([ἡ] οἰκουμένη)

Esai lxii 4, 81 etc.

ornamentum (*κόσμος*) Esai xlix 18, 82; lxi 10, 3

[*see ornatura*].

ornatura (*κόσμος*)

omnis ornatura caeli Esai xiii 10, 51 *ex coni=πᾶς ὁ κόσμος τοῦ οὐρανοῦ*

omnis creatura... R

omnis ex ea rura... V

omne ornamentum m418

cf 1 Tim ii 9 d ornaturis capillorum = ἐν πλέγμασιν

[*see ornamentum*].

ostendere (*δεικνύναι*) Ps cx 16, 3

Esai xlviii 9, 9; liii 11, 2.

ostensio—ostensio est duorum *populorum*, 28

cf αὐται γάρ εἰσιν δύο διαθῆκαι Gal iv 24

and haec sunt enim duo testamenta, siue duae ostensiones, sicut inuenimus interpretatum *Tert adv Marc v 4.*

parabola (*παραβολὴ*) Eze xx 49, 40.

participles:

present participles occur over a dozen times, but are often avoided by construction with qui

[*see dum*].

participle in -urus

desolatus Eze xxxv 14, 73

dicturus Eze xxviii 9, 77 (=v)

futurus Gal iii 23, 18

for Eze xxviii 9 see Introd p 1.

parturitio (*ωδίν*) Esai xiii 8, 50 (=k Mc xiii 8, Cyp Mt xxiv 8)

(dolor rell, incl e).

perditio (*ἀπώλεια*) Esai xiv 23, 52

Eze xxvii 36, 46; xxviii 7, 77, 80, 19, 78, 85

[*see exterminium, interitus*].

(*προνομὴ*) Esai xxxiii 23, 10

[*see uastatio*].

peregrinari (*παροικεῖν*) Ps cxix 6, 10.

peregrinatio (*παροικία*) Ps cxix 5, 10.

perficere (*καταρτίζειν*) Ps lxxix 16, 6.

(*ἐπιτελεῖν*) Zech iv 9, 81.

perflare (*διαπνεῖν*) Cant iv 16, 74.

perire (*ἀπολλύναι*) Esai xxiv 12, 47; xlivi 28, 9

Eze xxviii 10, 77, 80

[*see interire*].

permanere—et lunae non permanebit lumen eius=*καὶ ή σελήνη οὐ δώσει τὸ*

φῶς αὐτῆς Esai xiii 10, (51).

- This is also the rendering in m418.*
- Tyc 51 has lumen et for et lunae*
- [see lumen].
- (μείνειν) 1 Ioh iii 14, 68 (=h q)
manere *rell* [see perseuerare].
- perseuerare (*μείνειν*) Esai xiv 24, 52 [see permanere].
- pessimus (*πονηρὸς*) Eze xxxvi 31, 33 [see malus, nequam, and cf optimus].
- pinna (*πτέρυξ*) Mal iv 2, 74 (=de Pasch Comp § 19)
but *ala Cyp* 293.
- plangere (*πενθεῖν*) Esai xxiv 4 *bis*, 47
cf Mt v 5 *k Cyp*, (*lugere rell*) [see lugere].
- plangere se (*κόπτεσθαι*) Mt xxiv 30, 4 (=a c ff q)
lamentari *c h Cyp* 336 [*exc S*]
lamentare se *Cyp cod S*
- plangere *f vg*
concidere se *b.*
- plebs (*λαὸς*) Esai xiv 20, 71, 77 (=Habetdeus 315); xlivi 8, 9
Ro x 21, 11 (=d₂); xi 2, 11 (=d₂ *vg Aug*)
- elsewh.* populus.
- polluere (*βεβηλοῦν*) Eze xxxvi 20, 21, 22, 23 *bis*, 32, 33 [see contaminare, profanare].
- (μαίνειν) Eze xxxvi 17, 32 [see contaminare, inquinare].
- portare (*αἴρειν*) Hier xvii 27, 62 [see ferre, tollere].
- (βαστάζειν) Ac xv 10, 12 (=e₂ *vg Iren etc, baiulare d*)
Gal v 10, 30 (=rell).
- (φέρειν) Eze xxxvi 6, 36 [see ferre].
- potare (*ποτίζειν*, used of human beings)
Hier xxxii 15, 17, 53, 54
so *k³/3 Cyp²/2 d^{Mt (not Mc)} [hiat e]*
(potum dare or dare bibere *rell*)
[potionare Hier xxxii 15 *Ambr = Mc* xv 36 n; Esai xxix 10 *h m681*].
- potentes (*μεγιστᾶνες*) Hier xxv 38, 49; xxxii 19, 53.
- praebere aures (*ἐνωτίζεσθαι*) Sap vi 2, 72.
- praeceptum (*ἐντολὴ*) 1 Ioh ii 3, 68 (=Cyp 546)
NB 1 Ioh ii 3, 4 *ἐντολὰς.....ἐντολὰς*
mandata.....mandata *h vg Aug Lucif*
but praecepta.....mandata *Cyp Tyc*
[see mandatum].

(πρόσταγμα) Eze xxxvii 24, 34

[see imperium, iussum].

praeclarus (εὐδοξός) Esai xlvi 9, 9

cf Lc xiii 17 *lattomni exc a vg.*

praeripium—et per praeripia fugient corresponds to καὶ οἱ βουνοὶ καὶ οἱ δρυμοὶ καὶ καταφάγεται ἀπὸ Ψυχῆς ἔως σαρκῶν καὶ ἔσται ὁ φεύγων for praeripia cod V has precipitia, but praeripium (-rupium) occurs in Tert *adv Marc* iv 38, and per praeripium=κατὰ τοῦ κρημνοῦ Mc v 13 e; see Rönsch, *Collectanea* 275.

praesens est (ἐστὶν ἥδη) 1 Ioh iv 3, 68

...est. Iam q Aug

[cf saluus].

praeualere (κατισχύειν, vb. neut.) Ex i 7, 55

[cf uincere].

pressura (θλίψις) Col i 24, 6 (= Tert Aug)

Ap ii 10, 60.

pressura is ‘thoroughly African’ (*k lxxxi*) in most books, but it has disappeared from the Cyprianic text of the Apocalypse:

tribulatio=θλίψις *Prms⁵/5*, and wherever it occurs in h and Cyp, viz Ap i 9, h; ii 22, Cyp 640; vii 14, Cyp 131, 343

but pressura Ap ii 22, Tert *de Pud* 19; vii 14, *Scorp* 12 [see tribulatio].

primitius (πρωτότοκος) Ex iv 22, 23, 6.

princeps sacerdotum (ἀρχιερεὺς)

Mt xvi 21, 61 (=mss exc e, which has sacerdotibus).

prodire (ἐξέρχεσθαι) 1 Ioh iv 1, 67 (=q)

exire m517 Lucif 261 Iren Aug vg
‘processisse’ Tert *adv Marc* v 16

[see egredi].

proeliari (παρατάσσειν) Zech xiv 14, 49

praetendere Tert *adv Marc* iii 13.

proelium (πόλεμος) Eccl ix 11, 79

profanare (βεβηλοῦν) Soph iii 4, 42

contaminant Lucif m500

profanare k Mt xii 5 (βεβηλοῦν)

uiolare rell

[see contaminare, polluere].

profetare (deponent imperative)

Eze xx 46, 40; xxi 2^a, 41; xxxvi 6, 36; xxxvii 12, 36

(=m424)

but profetabis etc e.g. Eze xxi 2^b, 41.

so also Am vii 15, 16 w

Mc xiv 65 k.

(V or Vcorr has propheta^{3/4}

so Eze xxxvii 12 Cyp 158.)

promiscuus (σύμμικτος) Hier xxxii 20, 24, 53

[see commixtio].

promptuarium (*ταπεῖον*) Eze xxviii 16, 78 (= *w Arnob-jun*)

proma *Tert adv Marc* ii 10

cf cella proma *de Res Car* 27 (Esai xxvi 20)

promptuarium Mt xxiv 26, Lc xii 3 e

[*see cubiculum*].

prope (*ἐγγὺς*) Eze xxx 3, 43

[*see proximus, iuxta*].

propter etc

propterea (*διὰ τοῦτο*)

Mi iii 6, 74

Esai xxiv 6^a, 47

Eze xxi 2, 41; xxviii 6, 77, 79; (7, 79); xxxvi 6, 36;
xxxvii 12, 36

Ro iv 16, 24.

propter hoc (*ἀντὶ τούτου*)

Eze xxviii 7, 77 (*not 79*).

(*διὰ τοῦτο*)

Esai xiii 7, 50; xxiv 6^b, 47

[*for propter quod see quod*].

proxime (*ἐγγὺς*) Eph ii 17, 18

iuxta *d*₂

prope *Cyp* 94 *Tert Hil* vg

[*see iuxta, prope*].

proximus (*adj.*) (*ἐγγὺς*) Esai xiii 6, 50

Ioh xix 42, 59 (iuxta *rell*) (= *Cyp* 366 Esai xiii 6)

of e Ioh ii 13

prope, in proximo *rell*

[*see iuxta, prope*].

prudentia (*σύνεσις*) Esai liii 11, 2

[*see intellectus*].

purgare (*καθαρίζειν*) Esai liii 10, 2

Hier xxxii 29, 54

[*see mundare*].

purgatio (*κάθαρσις*) Hier xxxii 29, 54.

quando (*ὅτε*) Ioh v 25, 37.

quasi (*ὡς, ὡσεῖ*) Esai x 17, 18, 48; xiii 8, 14, 51; lix 10 *bis*, 74

Gal iii 16 *bis*, 27 (= *Iren* vg)

[*see sicut, tamquam, uelut, ut*].

-que—abductosque (*τοὺς ἐν ἐπαγωγῇ*) Esai xiv 17, 70, 76

eritque (*καὶ ἔσται*) Hier xvii 24, 62; xxv 39, 50.

*quia occurs about 20 times, but it is not nearly so common as

*quoniam.

This usage appears to be the same in all books of the Bible.

[quoad usque] (*ἕως*) 2 The ii 7, 74 (= *Ambst*)

but donec 8, 52 (=d₂ vg *Tert Aug*).

quoad usque occurs

in the Prophets Cyp^{2/2} (*Esai xxii 14; xlvi 4*) *in k^{7/10}*;

but donec occurs in the NT *Cyp^{3/3}*, viz Mt v 26, Lc xv 8; Ap vi 11

[see donec].

quod (*idioms*)

eo quod (*ἀνθ' ὅν*) Am i 3, 53.

pro eo quod (*ἀνθ' ὅν*) Ge xxii 18, 23; xxvi 5, 23.

propter quod (*ἀντὶ τοῦ*) Eze xxxvi 6, 36

(*ἀνθ' ὅν ὅτι*) Eze xxxvi 34, 34

(*διὰ τοῦ*) Esai lxiii 9, 10

(*ἐνεκα τοῦ*) Am i 11, 53

(*διὸ*) 2 Co iv 13^a, 21

but διὸ καὶ 2 Co iv 13^b is rendered by ideoque et

[cod R has propter quod here also with vg].

quomodo (*ὅν τρόπον*) Esai xiv 20, 71 [, 77] (=Habetdeus 315); xiv 24 bis, 52

[For the reading of V p 77, see *Introd p 1*].

quotquot (*ὅσοι*) Zech xiv 12, 49

Gal iii 10, 14 (=d₂ Ambst)

quotquot annis (*κατ' ἐνιαυτὸν*)

Zech xiv 16, 49

cf Lc ii 41 *κατ' ἔτος*

quodquod annis e (so also Tyc 49 cod V)

secundum tempus d

per omnes annos a b c f ff q vg.

recumbere (*ἀνάκεισθαι*) Mt xxii 11, 83 (=Habetdeus 314 Iren)

discumbens refl

but cf k Mt ix 10, Mc xiv 18.

redigere (*διάγειν*) Eze xx 37, 35.

redimere (*ἀπολυτροῦν*) Soph iii 1, 42.

(*λυτροῦν*) Esai xliv 22, 9; lxiii 9, 10.

remanere (*καταλείπεσθαι*) Esai x 19, 48; xiii 12, 51

elsewhere (e.g. Esai xiii 14, 51) relinqu

[relinqui Ioh viii 9 e ff].

reminisci (*μνησθῆναι*) Eze xxxvi 31, 33

[see commemorari].

replere (*ἀνταναπιπλάναι*) Col i 24, 6.

(*ἐμπιπλάναι*) Esai xxvii 18, 46, 47

Eze xxviii 13, 78, 81 (but impl- w); xxxii 4, 44

[see implere].

(*πιμπλάναι*) Ps cxv 2, 67

[see implere].

reprehensio (*μῶμος*) Cant iv 7, 10 (=Habetdeus 313, Ambr).

reprobari (*ἀθετεῖν*) Esai xlvi 8 bis, 9

reprobauerunt Esai i 2 *Cyp 40^{coddl} opt* (spreuerunt *Cyp 40^{coddl}, 273, 430*)

cf Lc vii 30 reprobauerunt *e*, spreuerunt *rell* vg
Ioh xii 48 reprobat *e*, spernit *rell* vg.

repromissio (*ἐπαγγελία*) Gal iii 18^b, 14
elsewh. promissio.

requiescere facere (*ἀναπαύειν*) Mt xi 28, 63 (= *Cyp* 48^{vid}, 183 [k] *f ger²*)
[requiescere faciam *Cyp* 48 MBO₁O₃
requiescam *Cyp* 48 L
requiescere k]

but reficiam *sess²/2* *a b* *rell* vg *Iren Hil Ambr Aug.*

resistere (*ἀντιπίπτειν*) Ac vii 51, 30 (= *e₂* vg)
obstitistis *d*

contradixistis *h* (= *avτ[ε]πτατε apparently*).

resoluere (*ἐκλύειν*) Esai xiii 7, 50.

respectio (*ἐπισκοπή*) Esai xxiii 17, 46.

respicere (*ἐπιβλέπειν*) Ps lxxix 15, 6

Eze xx 46, 40; xxi 2, 41; xxxvi 9, 36.

responsum (*χρηματισμὸς*) Ro xi 4, 28 R
V adds diuinum with *d₂* am
[diuinum responsum vg^{clm}].

restaurare (*ἀνακεφαλαιοῦσθαι*) Eph i 10, 18 (= *d₂ Ambst*)
recapitulare *Tert adv Marc* v 17 *Iren^{3/3}*
ad caput reciprocate *Tert de Monog*
instaurare *Aug* vg.

reuerti (*ἀποστρέφεσθαι*) Ge xv 16, 61

[see conuerti (*and auertere*)].

(*ἐντρέπεσθαι*) Eze xxxvi 32, 33.

(*ἐπιστρέφεσθαι*) Lc xvii 31, 66 (= *a e*)
conuertatur *d*
redeat *b ff i c f q* vg

[see conuerti].

rigari (*ποτίζεσθαι*) Eze xxxii 6, 44
so 1 Co iii 7, 8 *latt.*

riius (*φάραγξ*) Eze xxxvi 6, 36
so Esai xxxv 6 *Cyp* 71; xl 4 *Cyp* 69

[see uepres].

ruina (*πτώσις*) Eze xxvi 15, 18, 45 (= *h w*); xxvii 27, 45; xxxii 10 *bis*, 44, 45

[see strages].

sacramentum (*μυστήριον*) Eph v 32, 7 (= *Tert Cyp d₂ vg Aug Ambr*)
mysterium *Iren Ambst*

[see mysterium].

saeculum (*γενεὰ*) Ex i 6, 55
Ps civ 8, 60 (= *k Mc* xiii 30)

[see generatio].

(*καιρὸς*) Mc x 30, Lc xviii 30, 59 (= *k Mc* x 30)

- (tempus *Cyp⁴/4 rell*).
 (αἰών) Esai lxiii 9, 10
 in saeculum (*εἰς τὸν αἰώνα*)
 Eze xxxvii 25, 26, 28, 35 [see aeternum].
- sagitta (*τόξευμα*) Eze xxxix 3, 74 [see sagittatio].
- sagittatio (*τόξευμα*) Esai xiii 18, 52 [see sagitta].
- saluari (*σωζεσθαι*) Ro xi 26, 34 [see liberari].
- saluatus (*σεσωσμένος*)
 Eph ii 8, 20.
- saluatio (*σωτηρία*) 2 Co vi 2, 60 (salus *rell*) [see salus].
- salus (*σωτηρία*) Esai xlix 6, 38 [see saluatio].
- salutare (*τὸ σωτήριον*) Ps cx 16, 3.
- saluus—reliquiae...saluae factae sunt=λιμμα...γέγονεν Ro xi 5, 28
 saluae] *Tyc Aug Ambst vg^{clm}; om d₂ am*
 [cf praesens].
- sanctimonia (*άγιασμὸς*) 1 Co i 30, 20
 sanctificatio r d₂ vg *Hil Ambr Aug.*
- sanctitas (*άγιωσύνη*) Ro i 4, 6
 for scitatis R, we find scificationis V=Iren Hil d₂ Vg
 but cf 1 The iii 13 d₂ vg.
- sanctus, sancte (*άγνως, ἀγνῶς*) 2 Co xi 2, 5 (=Habetdeus 313)
 Phil i 17, 69 (=d₂)
 caste r Aug, sincere vg
 but castus (*άγνως*) Prov xx 9, 20.
- sanitas (*ταστις*) Mal iv 2, 74
 but curatio *Cyp293 de Pasch Comp 266.*
- sapientia (*φρόνησις*) Sap viii 21, 20
 Eze xxviii 4, 77, 79.
 *(*σοφία*) e.g. Hier ix 23, 79.
 (*ἐπιστήμη*) Eze xxviii 3, 77, 79 [see doctrina].
- satiare (*ἐμπιπλάναι*) Eze xxvii 25, 78; xxvii 33, 46; xxxii 5, 44 [see implere, replere, saturare].
- saturare (*ἐμπιπλάναι*) Eze xxxii 4, 44 [see satiare].
- scelestus (*ἄνομος*) Esai xiii 12, 51 (iniquus m418).
 in *Isaiah* facinerosus=ἄνομος

cf Lc vii 30 reprobauerunt *e*, spreuerunt *rell* vg
Ioh xii 48 reprobat *e*, spernit *rell* vg.

repromissio (*ἐπαγγελία*) Gal iii 18^b, 14
elsewh. promissio.

requiescere facere (*ἀναπαύειν*) Mt xi 28, 63 (= *Cyp* 48^{vid}, 183 [k] *f ger²*)
[requiescere faciam *Cyp* 48 MBO₁O₃
requiescam *Cyp* 48 L
requiescere k]

but reficiam *sess²/2 a b rell* vg *Iren Hil Ambr Aug.*

resistere (*ἀντιπίπτειν*) Ac vii 51, 30 (= *e₂* vg)
obstistitis *d*

contradixistis *h* (= *avτ[ε]πατε apparently*).

resoluere (*ἐκλύειν*) Esai xiii 7, 50.

respectio (*ἐπισκοπή*) Esai xxiii 17, 46.

respicere (*ἐπιβλέπειν*) Ps lxxix 15, 6

Eze xx 46, 40; xxi 2, 41; xxxvi 9, 36.

responsum (*χρηματισμός*) Ro xi 4, 28 R
V adds diuinum with *d₂* am
[diuinum responsum vg^{clem}].

restaurare (*ἀνακεφαλαιοῦσθαι*) Eph i 10, 18 (= *d₂ Ambst*)
recapitulare *Tert adv Marc* v 17 *Iren^{3/3}*
ad caput reciprocare *Tert de Monog*
instaurare *Aug* vg.

reuerti (*ἀποστρέφεσθαι*) Ge xv 16, 61

[see conuerti (*and auertere*)].

(*ἐντρέπεσθαι*) Eze xxxvi 32, 33.

(*ἐπιστρέφεσθαι*) Lc xvii 31, 66 (= *a e*)
conuertatur *d*
redeat *b ff i c f q* vg

[see conuerti].

rigari (*ποτίζεσθαι*) Eze xxxii 6, 44
so 1 Co iii 7, 8 *latt.*

riuus (*φάραγξ*) Eze xxxvi 6, 36
so Esai xxxv 6 *Cyp* 71; xl 4 *Cyp* 69
[see uepres].

ruina (*πτῶσις*) Eze xxvi 15, 18, 45 (= *h w*); xxvii 27, 45; xxxii 10 *bis*, 44, 45

[see strages].

sacramentum (*μυστήριον*) Eph v 32, 7 (= *Tert Cyp d₂* vg *Aug Ambr*)
mysterium *Iren Ambst*

[see mysterium].

saeculum (*γενεὰ*) Ex i 6, 55
Ps civ 8, 60 (= *k Mc* xiii 30)

[see generatio].

(*καιρὸς*) Mc x 30, Lc xviii 30, 59 (= *k Mc* x 30)

- (tempus *Cyp⁴/4 rell*).
 (αιών) Esai Ixiii 9, 10
 in saeculum (εἰς τὸν αἰώνα)
 Eze xxxvii 25, 26, 28, 35 [see aeternum].
- sagitta (τόξευμα) Eze xxxix 3, 74 [see sagittatio].
- sagittatio (τόξευμα) Esai xiii 18, 52 [see sagitta].
- saluari (σωζεσθαι) Ro xi 26, 34 [see liberari].
- saluatus (σεσωσμένος)
 Eph ii 8, 20.
- saluatio (σωτηρία) 2 Co vi 2, 60 (salus rell) [see salus].
- salus (σωτηρία) Esai xl ix 6, 38 [see saluatio].
- salutare (τὸ σωτήριον) Ps cx 16, 3.
- saluus—reliquiae...saluae factae sunt=λιμπα...γέγονεν Ro xi 5, 28
 saluae] *Tyc Aug Ambst vg^{clem}; om d₂ am* [cf praesens].
- sanctimonia (ἀγιασμὸς) 1 Co i 30, 20
 sanctificatio r d₂ vg *Hil Ambr Aug.*
- sanctitas (ἀγιωσύνη) Ro i 4, 6
 for scitatis R, we find scificationis V=Iren Hil d₂ Vg
 but cf 1 The iii 13 d₂ vg.
- sanctus, sancte (ἀγνὸς, ἀγνᾶς) 2 Co xi 2, 5 (= *Habetdeus* 313)
 Phil i 17, 69 (=d₂)
 caste r Aug, sincere vg
 but castus (ἀγνὸς)
 Prov xx 9, 20.
- sanitas (τασίς) Mal iv 2, 74
 but curatio *Cyp 293 de Pasch Comp* 266.
- sapientia (φρόνησις) Sap viii 21, 20
 Eze xxviii 4, 77, 79.
 *(σοφία) e.g. Hier ix 23, 79.
 (ἐπιστῆμη) Eze xxviii 3, 77, 79 [see doctrina].
- satiare (ἐμπιπλάναι) Eze xxvii 25, 78; xxvii 33, 46; xxxii 5, 44 [see implere, replere, satu-
 rare].
- saturare (ἐμπιπλάναι) Eze xxxii 4, 44 [see satiare].
- scelestus (ἄνομος) Esai xiii 12, 51 (iniquus m418).
 in *Isaiah* facinerosus=ἄνομος

- Esai liii 12, lv 7 *Cyp*
 lxvi 3 *Habetdeus*
- but sceleratus Eze xviii 20 *Cyp* 645
 Lc xxii 37 b
- [see iniquus].
- scientia** (*ἐπιστήμη*) Eze xxviii 4^a, 5, 79; xxviii 7, 80; xxviii 17, 83
substituted by Tyconius for doctrina in repeating his continuous quotation of Eze xxviii 2—19.
- [see doctrina and Introd p xlvii].
- sedes** (*θρόνος*) Esai xiv 13, 70, 71, 72 (=Cyp)
 Hier xvii 25, 62, 63; xxv 38, 49
 Eze xxvi 16, 45 (=h w).
θρόνος=*sedes* Esai xiv 13 *Cyp* 669
 =*thronus* Esai lxvi 1 *Cyp* 76, 117 (perh.
 influenced by Ac vii 49).
- In the NT and Psalms thronus is predominantly African, exc Lc i 52.*
- [see thronus].
- seducere** (*πλανᾶν*) Mt xxiv 4, 5 (=MSS)
 but fallere *Cyp* 365.
- senior** (*πρέσβυς*) Esai lxiii 9, 9 (=Cyp 72 *Iren*)
 but legatus *Tert adv Marc* iv 22; *de Car Chr* 14
Hier^{loc}
Vig²/2
 nuntius *Priscillian* 31
- [see legatus].
- sermo** (*λόγος*) Am i 1, 53
 Hier iii 12, 75
 Eze xx 45, 40; xxi 1, 40; xxviii 11, [78,] 80; xxxvi 16, 32
 Ro ix 6, 27 (uerbum *d₂* vg *Aug*)
- [see uerbum].
- si qui** (*οἵτινες*) Esai xiii 15, 51.
- sicera** (*σίκερα*) Esai xxiv 9, 47.
- sicut** (*ὡν τρόπον*) Esai xiv 20, 77 (cod V)
- [see quomodo].
- (*καθά*) Ies Naue vii 25, 39.
 (*καθάπερ*) 1 Co xii 12, 6 (=rell)
 2 Co iii 18, 21 (=Hil Ambr, tamquam rell).
 (*καθὼς*) Hier xvii 22, 62
 1 Ioh ii 18, 5
 Ro xi 26, 34.
- (*κατὰ τὸ γεγρ.*=*sicut scriptum est*)
 2 Co iv 13, 21 (=rell).
 (*ὡσπερ*) Ioh v 26, 37 (=Tert rell, quomodo e)

Gal iv 29, 30 (=d₂, quomodo vg)

*(ως) more than 20 times in all books

[see quasi, tamquam, uelut, ut].

signaculum (*ἀποσφράγισμα*) Eze xxviii 12, 78, 80 (=m675)

consignatio w Arnob-jun;

both probably derived from

resignaculum Tert adv Marc ii 10

codd known to Hieron.

cf Hier xxii 24 signaculum Iren

significationem h.

(*σφραγίς*) Ag ii 24, 81.

simul

simul crescere (*συναυξάνεσθαι*) Mt xiii 30, 29=d chad.

simulacrum (*εἰδωλον*) Eze xxxvi 25, 33; xxxvii 23, 34

1 Ioh v 21, 70 (idolum q Tert)

[see idolum].

sine (=d- privative)

sine aqua (*ἄνυδρος*) Ioh ii 20, 73

Soph ii 13, 42

[inaquosus Cyp Esai (xli 19,) xliii 20, k Mt xii 43].

sine macula (*ἄμεμπτος*) Eze xxviii 15, 78, 83 (=w)

[inuituperabilis Tert adv Marc ii 10].

sine querella (*ἄμεμπτος*) Lc i 6, 13; Phil iii 6, 12 [=rell].

but cf insanabilis (*ἀνίατος*)

(aurum) quod non tetegit ignem (*τὸ ἀπυρον*).

species (*κάλλος*) Esai lxii 3, 81=Cyp 77 sic (Esai liii 2)

[see decor].

speciosus (*καλὸς*) Cant iv 7, 10

καλὸς=decorus Cant i 5, 10 bis.

spiritu elatus (*πνευματοφόρος*) Soph iii 4, 42

[spiritalis Lucifer].

splendor (*λαμπήνη vid*) Esai lxvi 20, 63.

stella (*ἀστὴρ*) Ge xxvi 4, 23

Esai xiii 10, 51; xiv 13, 70, 71, 72

Ap ii 28, xxii 16, 71

Abd 4, 72 (=ἀστρων, but N* has ἀστέρων)

[see astrum].

strages (*πτῶσις*) Zech xiv 12, 15 bis, 49

[see ruina].

studia, -orum (*ἐπιτηδεύματα*) Os xii 2, 28

[see cogitationes].

stupere (*ἐξιστάναι*) Eze xxvi 16, 45 (=w); xxvii 35, 46; xxxii 10, 44.

stupor—in stupore mentis (*ἐκστάσει*)

Eze xxvi 16, 45 (=h w)

[cf mentis alienatione].

Esai liii 12, lv 7 *Cyp*
lxvi 3 *Habentdeus*

but sceleratus Eze xviii 20 *Cyp* 645
Lc xxii 37 b

[see *iniquus*].

scientia (*ἐπιστήμη*) Eze xxviii 4^a, 5, 79; xxviii 7, 80; xxviii 17, 83

substituted by Tyconius for doctrina in repeating his continuous quotation of Eze xxviii 2—19.

[see *doctrina* and *Introd p* xlvi].

sedes (*θρόνος*)

Esai xiv 13, 70, 71, 72 (=Cyp)
Hier xvii 25, 62, 63; xxv 38, 49
Eze xxvi 16, 45 (=h w).

θρόνος=*sedes* Esai xiv 13 *Cyp* 669

=thronus Esai lxvi 1 *Cyp* 76, 117 (perh. influenced by Ac vii 49).

In the NT and Psalms thronus is predominantly African, exc Lc i 52.
[see *thronus*].

seducere (*πλανᾶν*)

Mt xxiv 4, 5 (=mss)

but fallere *Cyp* 365.

senior (*πρέσβυς*)

Esai lxiii 9, 9 (=Cyp 72 Iren)

but legatus *Tert adv Marc* iv 22; *de Car Chr* 14

Hier^{loc}

*Vig*²/₂

nuntius *Priscillian* 31

[see *legatus*].

sermo (*λόγος*)

Am i 1, 53

Hier iii 12, 75

Eze xx 45, 40; xxi 1, 40; xxviii 11, [78,] 80; xxxvi 16, 32

Ro ix 6, 27 (uerbum *d₂* vg *Aug*)

[see *uerbum*].

si qui (*οἵτινες*)

Esai xiii 15, 51.

sicera (*σίκερα*)

Esai xxiv 9, 47.

sicut (*ὡν τρόπον*)

Esai xiv 20, 77 (cod V)

[see *quomodo*].

(*καθά*)

Ies Naue vii 25, 39.

(*καθάπερ*)

1 Co xii 12, 6 (=rell)

2 Co iii 18, 21 (=Hil Ambr, tamquam rell).

(*καθὼς*)

Hier xvii 22, 62

1 Ioh ii 18, 5

Ro xi 26, 34.

(*κατὰ τὸ γεγρ.*=sicut scriptum est)

2 Co iv 13, 21 (=rell).

(*ὡσπερ*)

Ioh v 26, 37 (=Tert rell, quomodo e)

Gal iv 29, 30 (=d₂, quomodo vg)

*(ω_5) more than 20 times in all books

[see quasi, tamquam, uelut,
ut].

signaculum ($\delta\piοσφράγισμα$) Eze xxviii 12, 78, 80 (=m675)

consignatio w Arnob-jun;

both probably derived from

resignaculum *Tert adv Marc* ii 10

codd known to Hieron.

cf Hier xxii 24 signaculum *Iren*

significationem h.

($\sigma\phi\rho\gamma\iota s$) Ag ii 24, 81.

simul

simul crescere ($\sigma\nu\nuau\x96\acute{a}νε\sigma\thetaai$) Mt xiii 30, 29=d chad.

simulacrum ($\epsilon\tilde{\iota}\delta\omega\lambda\omega\nu$) Eze xxxvi 25, 33; xxxvii 23, 34

1 Ioh v 21, 70 (idolum q *Tert*)

[see idolum].

sine (=a- privative)

sine aqua ($\alpha\nu\nu\delta\rho\sigma$) Iocel ii 20, 73

Soph ii 13, 42

[inaquosus *Cyp* Esai (xli 19,) xlili 20, k Mt xii 43].

sine macula ($\alpha\mu\omega\mu\sigma$) Eze xxviii 15, 78, 83 (=v)

[inuituperabilis *Tert adv Marc* ii 10].

sine querella ($\alpha\mu\epsilon\mu\pi\tau\sigma$) Lc i 6, 13; Phil iii 6, 12 [=rell].

but cf insanabilis ($\alpha\nu\acute{a}\tau\alpha\tau\sigma$)

(aurum) quod non tetegit ignem ($\tau\delta\ \alpha\pi\nu\rho\sigma\sigma$).

species ($\kappa\acute{a}\lambda\lambda\sigma$) Esai lxii 3, 81 = *Cyp* 77 sic (Esai liii 2)

[see decor].

speciosus ($\kappa\alpha\lambda\grave{\alpha}s$) Cant iv 7, 10

$\kappa\alpha\lambda\grave{\alpha}s$ =decorus Cant i 5, 10 bis.

spiritu elatus ($\pi\nu\epsilon\nu\mu\alpha\tau\o\phi\acute{\rho}\sigma\sigma$) Soph iii 4, 42

[spiritalis *Lucif*].

splendor ($\lambda\alpha\mu\pi\acute{\eta}\nu\ \nu\acute{\iota}\delta$) Esai lxvi 20, 63.

stella ($\grave{\alpha}\sigma\tau\eta\rho$) Ge xxvi 4, 23

Esai xiii 10, 51; xiv 13, 70, 71, 72

Ap ii 28, xxii 16, 71

Abd 4, 72 (= $\grave{\alpha}\sigma\tau\rho\omega\nu$, but N* has $\grave{\alpha}\sigma\tau\acute{\epsilon}\rho\omega\nu$)

[see astrum].

strages ($\pi\tau\grave{\alpha}\sigma\iota s$) Zech xiv 12, 15 bis, 49

[see ruina].

studia, -orum ($\epsilon\pi\iota\tau\eta\delta\epsilon\acute{\nu}\mu\alpha\tau\alpha$) Os xii 2, 28

[see cogitationes].

stupere ($\grave{\epsilon}\xi\iota\sigma\tau\acute{\alpha}\nu\tau$) Eze xxvi 16, 45 (=v); xxvii 35, 46; xxxii 10, 44.

stupor—in stupore mentis ($\grave{\epsilon}\kappa\sigma\tau\acute{\alpha}\sigma\iota\iota$)

Eze xxvi 16, 45 (=h w)

[cf mentis alienatione].

sub with acc.

sub uirgam meam = ὑπὸ τὴν ράβδον μου
Eze xx 37, 35

(sub uirga mea V).

subditus (*ὑπόδικος*) Ro iii 19, 12.

(*ὑποχείριος*) Esai lviii 3, 76

Baruch ii 4 *ger*

but Cyp 108 has subiectos in quoting Esai lviii 3.

subiectus esse (*ὑποτύσσεσθαι*) Ro viii 7, 16.

subintrare (*παρεισέρχεσθαι*) Ro v 20, 13, also 18 *cod V (=rell)*
[see subintroire].

subintroire (*παρεισέρχεσθαι*) Ro v 20, 18

subintrare *rell and p 13*

introire and its compounds are characteristically African

[see subintrare].

subsolanus (*ἀπηλιώτης*) Hier xxxii 26, 53

Eze xx 47, 40; xxi 4, 41.

substantia (*τὰ ὑπάρχοντα*) Mt xxv 14, 61, 84 (= *d f Hil*)

cf facultates 82³¹

and O. L. Bibl. Texts II 135, where we may add to Lc xii 15 res uestras

Cyp³²/2.

succendere (*ἀνάπτειν*) Hier xvii 27, 62

[see incendere].

(*ἐκκαύειν*) Eze xx 48, 40.

superari (*ἡττᾶσθαι*) Esai xiii 15, 52

[see minorari].

superducere (*ἐπάγειν*) Gen xviii 19, 24

Esai xlviii 9, 9

Hier xxv 36, 37, 49.

superinponere (*περιτιθέναι*) Esai xlix 18, 82.

superlatives (*for positives*)

[see optimus, pessimus, proximus].

surgere (*ἀνυστάναι*) Hier xxxii 27, 54.

suscitare (*οἰκοδομεῖν*, but cf Mc xiii 2, xiv 58 D)

Mt xxvii 40, 75.

sustinere (*μένειν and ἵπομένειν*) Esai lix 9 bis, 74.

tactus (*ἀφῆ*) 2 Regn vii 14, 37 (actibus for tactibus RV)

Eph iv 16, Col ii 19, 3.

tamquam (*ὡς*)

Eze xxviii 2, 77, 79 (= *w*)

1 Pet ii 5, 83 (= Aug Fulg Priscil 68 vg)

1 Co iv 7, 79 (quasi Cyp 116 *rell*).

In Eze xxviii 6, where there is the same phrase in the Greek as in ver 2, both *w* and *Tyc* have sicut for *ὡς*.

[quasi 1 Pet ii 5 *Hil*][*see quasi, sicut, uelut, ut*].**tantum** (-πλασίων) Ps lxvii 18, 60Mc x 30, 59 (=mss *exc k*)Lc xviii 30, 59 (=Cyp *rell*).**tenebrescere** (*σκοτίζειν*) Esai xiii 10, 51[*see obscurare*].**tenebricare** (*συσκοτάζειν*) Am viii 9, 74 (tenebricabit) = 'Tert' *adv Iud* § 13also { Cyp Mt xxiv 29 (*σκοτίζειν*)
k Mc xiii 24 (*σκοτίζειν*)Vig Mi iii 6 (*συσκοτίζειν*).*In Am viii 9 R has tenebricauit; other renderings are*contenebrescat *w*contenebrabit *Tert adv Marc* iv 41tenebrescat 'Tert' *adv Iud* § 10obtenebrabitur *Cyp* 91.*cf contenebricauit (*συνεσκότισεν*) 3 Regn xviii 45 Lucifer*[*see obscurare*].**thronus** (*θρόνος*) 2 Regn vii 13, 16, 37[*see sedes*].**timere** (*φοβεῖσθαι*) Esai xiii 2, 50Eze xxvi 16, 18, 45 (=h *w*); xxvii 28, 451 Ioh iv 18, 25 (=Tert 2½ *rell*)[*see metuere*].**titulus** (*στήλη*) Esai xix 19, 43.**tollere** (*αἴρειν*) Esai xiii 2, 50; xxxiii 23, 10

Hier xvii 21, 62

Lc xvii 31, 69 (=rell)

[*see auferre, extollere, tollere*].**totus** (*πᾶς*) Eze xxxvi 10, 36so *k* Mt ii 3, iii 5; Me xi 18: *elsewh.* omnis or uniuersus.**transgressio** (*παράβασις*) Ro iv 15, 24praeuaricatio *d*₂ vg *Aug.***transire**, *rb. neut.* (*προκόπτειν*) Ro xiii 12, 57 (=Cyp 425)praecessere *d*₂ vg *Aug Ambr.***transmigratio** (*παροικεσία*) Eze xx 38, 35incolatus *m455.***tribulatio** (*θλίψις*) Ps xc 15, 3[*see pressura*].**triticum** (*σίτος*) Eze xxxvi 29, 33 (=Hier xxiii 28 *h* Cyp 715)Mt xiii 25, 29, 30 mss *incl e* (not *k*)Lc xxii 31 Cyp 288, 499 *rell*;

but frumentum

Ag i 11 Cyp 355

Hier xxiii 28 Habetdeus 314

- Mt xiii 25, 29, 30 *k*
 Lc iii 17 *e*.
- tumultus** (*ταραχὴ*) Eze xxx 4, 43
 [cf Me xiii 8 + ct turbelae *q*].
- uagulari** (*ῥεμβεύειν*) Esai xxiii 16, 46.
 uagulari is apparently ἄπαξ λεγόμενον. *ῥεμβεύειν* does not again occur in the Greek Bible.
- ualere** (*ἰσχύειν*) Ex i 9, 55.
 (*ἐνισχύειν*) Esai xxxiii 23, 10
 [see inualere].
- uastare** (*διασπείρειν*) Esai xxiv 1, 47.
 (*προνομεύειν*) Esai x 13, 75; xxiv 3, 47.
- uastatio** (*ἐρήμωσις*) Mt xxiv 15, 5 (=e Cyp 335)
 'desolutionis' *k* Mc xiii 14
 [see desolatio and abomination].
- (*προνομή*) Esai xxiv 3, 47
 Eze xxxvi 5, 36
 [see perditio].
- uelut** (*ὡς*) Ps cxiii 4 *bis*, 73; cxxv 1, 67
 Esai x 14 *bis*, 75; xiv 19, 70, 76; xxiii 15, 46; xliv 22^a, 9
 [see quasi, sicut, tamquam, ut].
- uepres** (*φάραγξ*) Eze xxxii 6, 44
 [see riinus].
- uerbum** (*λόγος*) Esai i 10, 50
 Hier xvii 20, 62
 Eze xx 47, 40
 Ioh i 14, 7, 68; v 24, 36 (sermonem *e*)
 [see sermo].
- (*ρῆμα*) Esai xlii 16, 9.
- uestis** (*ἱματισμὸς*) Zech xiv 14, 49.
- uestitus** (*ἔνδυμα*) Mt xxii 11, 83
 uestem or uestimentum *rell*.
 uestitus = *ἔνδυμα* e.g. Mt iii 4, vi 28, vii 15 *k*; xxviii 3 *e*.
- uexare** (*κακοῦν*) Hier xxxii 29, 54
 cf Ps xciii 5, cv 32, evi 39 lat^{vt-vg} (*not^{heb}*).
- uincere** (*κατισχύειν* with gen) Mt xvi 18, 63 (=a e corb Cyp²/₂ Opt Aug³/₃)
 praeualere *rell*
 [cf praeualere].
- (*νικᾶν*) Ap ii 26, 71 (=rell).
- uindicator** (*ἐκδικητὴς*) Ps viii 3, 76
 (ἀπ. λεγ. in LXX)
 'nonnulli codices defensorem habent, sed uerius uindicatorem'
Aug^{loc}.

uires (<i>ἰσχὺς</i>)	Zeeh xiv 14, 49 <i>cf k</i> , xciii	
virtus * (<i>δύναμις, passim</i>).		[<i>see fortitudo, virtus</i>].
(<i>δύναστεια</i>)	Sap vi 3, 72.	
(<i>ἰσχὺς</i>)	Eze xxxii 12 bis, 44	[<i>see fortitudo, uires</i>].
ultra (<i>ἐπι in negative sentences</i>)	Eze xx 48, 40; xxi 5, 41; xxvii 36, 46; xxxii 13, 45; xxxvi 30, 33; xxxvii 22 bis, 34	
		[<i>see iam, adhuc</i>].
unguentum (<i>ἀρωμα</i>)	Cant iv 16, 74.	
uocem dare (<i>φωνεῖν, used of a bird's cry</i>)	Soph ii 14, 42	
	(cantare is used of the cock-crow in all MSS of the Gospels).	
ut (<i>ὡς</i>)	Soph iii 3 bis, 42	
	Ro i 21, 84 (= <i>Habetileus</i> 315)	[<i>see quasi, sicut, tamquam, uelut</i>].

On the whole I believe the list bears out the conclusions which seemed to be indicated by direct comparison with Cyprian. Characteristic 'African' words are found in all parts of the Bible, words which can hardly be paralleled among O. Latin authorities outside *k e* or Cyprian himself¹. Moreover there are several instances of strange or irregular readings, which prove on reference to be no inaccuracies of Tyconius, but true peculiarities of the Cyprianic version². Indeed the use of *pressura* in the Apocalypse for *θλίψις* (= *Tert*), of the deponent imperative in *profetare* (= *k*), and of *saeulum* for *κατρὸς* in Mc x 30 (= *k*) seems to be a survival of a yet earlier stage of the African Latin. On the other hand there are not a few renderings which mark a stage in the African text later than Cyprian³.

¹ E.g. *animatio, decenter, deformatio, facinus admittere, ille (=art.), imber, indignatio (θυμὸς), parturitio, potare, proximus (ἐγγὺς), quotquot annis*; we may add to these the marked preference for *iste, quoniam*, and the avoidance of *adpropiare, epulari, furor, ibi, improperare* and *a longe*.

² See *adesse, arbor, animus, cauere, emittere, expirare, imperium, lux, mandatum-praeceptum, plebs, and requiescere facere*.

³ E.g. *erat (ἥν)* for 'fuit,' *euangelizare* for 'adnuntiare,' *pinna* for 'ala,' *plangere se* for 'lamentari,' *princeps sacerdotum* for 'pontifex,' *sanitas* for 'euratio,' *seducere* for 'fallere,' *sine (=ā- privative)*, *tantum* for '-plicia,' and the constant insertion of the copula where not expressed in the Greek.

The only point to which I here wish to draw attention is the differing usage in the various books. There are certain words, among which are several of the most marked 'African' expressions, which are only found in certain parts of the Bible. The following list contains the most noteworthy examples; it will be noticed that the distinction is most marked between Isaiah and Ezekiel.

adhuc (<i>έτι</i>) <i>Soph¹/</i> ₁ <i>Eze¹/</i> ₈	ultra <i>Eze⁷/</i> ₈
altus (<i>όψηλος</i>) <i>Esai³/</i> ₄	excelsus <i>Eze²/</i> ₂
claritas (<i>δόξα</i>) <i>Esai²/</i> ₃ <i>Ioh¹/</i> ₁ (? 2 <i>Cor¹/</i> ₁)	gloria <i>Esai¹/</i> ₃ (? 2 <i>Cor¹/</i> ₁)
magnificare (<i>δοξάζων</i>) <i>Esai¹/</i> ₁ <i>Ro¹/</i> ₁	glorificare <i>Ps¹/</i> ₁ (<i>Dan¹/</i> ₁)
colligere (<i>συντίειν</i>) <i>Zech¹/</i> ₁ <i>Esai³/</i> ₆	congregare <i>Eze²/</i> ₂
facinus (<i>ἀροπία</i>) <i>Esai²/</i> ₂ 2 <i>Thes¹/</i> ₁	iniquitas <i>Eze³/</i> ₃
scelestus (<i>ἀροπός</i>) <i>Esai¹/</i> ₁	iniquus <i>Eze¹/</i> ₁
felix (<i>μακάριος</i>) <i>Ps¹/</i> ₁	beatus <i>Mt¹/</i> ₁ <i>Ioh¹/</i> ₁
fortitudo (<i>ἰσχὺς</i>) <i>Esai²/</i> ₂	nirtus <i>Eze²/</i> ₂ , uires <i>Zech¹/</i> ₁
iniuria (<i>ὕβρις</i>) <i>Esai²/</i> ₂	contumelia <i>Eze¹/</i> ₁
inquinare (<i>μαινεῖν</i>) <i>Esai¹/</i> ₁	{contaminare <i>Eze¹/</i> ₂
introire (<i>εἰσέρχεσθαι</i>) <i>Ps¹/</i> ₁ <i>Esai¹/</i> ₁	{polluere <i>Eze¹/</i> ₂
<i>Mt¹/</i> ₁	intrare <i>Gen¹/</i> ₁ <i>Hier¹/</i> ₁ <i>Eze¹/</i> ₁ <i>Ro¹/</i> ₁
lumen (<i>φῶς</i>) <i>Sap¹/</i> ₁ <i>Am¹/</i> ₁ <i>Esai⁵/</i> ₇	lux <i>Esai²/</i> ₇ <i>Lc¹/</i> ₁ (=rell)
<i>Eze¹/</i> ₁ 2 <i>Cor¹/</i> ₁	1 <i>Ioh¹/</i> ₁ (=Cyp)
maledictum (<i>οὐειδισμὸς</i>) <i>Esai¹/</i> ₁	obprobrium <i>Eze²/</i> ₂
pressura (<i>θλίψις</i>) <i>Col¹/</i> ₁ <i>Ap¹/</i> ₁	tribulatio <i>Ps¹/</i> ₁
purgare (<i>καθαρίζων</i>) <i>Esai¹/</i> ₁ <i>Hier¹/</i> ₁	mundare <i>Eze³/</i> ₃
sagittatio (<i>τόξευμα</i>) <i>Esai¹/</i> ₁	sagitta <i>Eze¹/</i> ₁
species (<i>κάλλος</i>) <i>Esai¹/</i> ₁	decor <i>Eze⁵/</i> ₅

Thus there are at least twelve marked differences between the vocabulary of Tyconius' text of Isaiah and that of Ezekiel. This can be explained in two ways: either the original translations were independent, or the books of the African Bible suffered independent revision. Unfortunately there is but little extant testimony to decide this most interesting question. The fragments of the Weingarten MS (*w*), which agree so strikingly with the text of Tyconius in Ezekiel, contain no verses from Isaiah, and the quotations from Ezekiel in Cyprian amount only to twenty-three verses. The single piece of direct evidence relates to the rendering of *ἀροπία*, which appears in Tyconius as 'facinus' in Isaiah but 'iniquitas' in Ezekiel. 'Facinus' is also the word

used by Cyprian in Isaiah, while in his quotation of Eze ix 4 we find 'iniquitas' (*Cyp* 90, 367); on the other hand 'facinus' is used in the same verse by 'Tert' *adv Iud* § 11 (Oehler ii 732)¹. S. Cyprian therefore agrees with Tyconius, but the compiler of *adv Iud* retains what seems to be the older rendering. If then we might generalise from this single instance, it would seem that the difference of usage in the text of Tyconius was the result of partial revision of the African Bible anterior to S. Cyprian.

IX. *Selected Readings.*

The quotations of Tyconius are mainly useful to the Biblical critic for the study of the Latin versions and their history, but there are parts of the Latin Old Testament where Tyconius is an important witness to the text of the LXX. His exegetical method led him often to quote passages untouched by other writers, while the isolation of his position as a Donatist, an African schismatic, helped to preserve the Biblical text he used from emendation from the Greek. It is most important to remember, before discussing readings offered by Tyconius, that there is always a very considerable probability that any reading attested by him was derived from a text which had not been influenced by the Greek since the middle of the second century. In dealing with Tyconius' text we are antecedent to the Hexapla, antecedent to the Decian Persecution. Such a line of transmission may preserve genuine readings independent of all our Greek mss. In a word, the textual genealogy renders it not absolutely impossible that the Latin Version, and therefore sometimes Tyconius as representing the Latin Version, may be right where all other authorities have gone wrong.

The following ten passages have been selected to shew what help the Old Latin sometimes affords us in the criticism of the text of the LXX, with special reference to the evidence of Tyconius.

¹ See above p lxviii.

1. Examples of spurious additions to the LXX, found in most MSS, but rejected by a small group including B *Tyc.*

Esai xxiv 5

ηλλαξαν τὰ προστάγματα διαθήκην αἰώνιον B al^p eop
Hieron Tyc47

προσταγματα] + κν A + μον 301
+ διεσκεδασε 62-147
+ διεσκεδασαν Ι 198 22-36-48-51-
90-93-144-233-308

διεσκεδασαν is added under * in Q, but the word is rendered without remark in *Syr-Hex.*

The ms 198 is the same as 33 of the Gospels. The group 22-...-308 includes all the MSS assigned by Dr Field to the Lucianic recension¹. The MSS 62-147 contain Lucianic readings, but their singular element is often akin to the Old Latin.

Eze xxx 3

ημέρα πέρας ἐθνῶν ἔσται B eop sah *Tyc43*

ημερα] om 106

+ νεφελης MSS *Hieron*

In the Hexaplar *νεφελης* is added under * by 87 *Syr-Hex*

Thus here our Hexaplar authorities assert that *νεφελης* is an addition, but B is alone among Greek MSS in omitting it. It is found even in S. Jerome, who in his translations from the LXX in the Prophets is generally very faithful to the Vatican text.

2. Examples of spurious additions to the LXX, found in B, but rejected by other authorities including Tyconius.

Esai xxix 13

ἐγγίζει μοι ὁ λαὸς οὗτος τοῖς χείλεσιν αὐτῶν τιμῶσιν με ΙΑ 26
49 h sah *Iust Tryph Tyc8*

τοῖς χείλεσιν] pr και εν 301

pr εν (or e sil) 87 91 97 198 306

(Ι has μον for μοι and τιμουσιν for τιμωσιν)

¹ Field, *Hexapla* lxxxviii. Where all or most of these MSS agree I shall quote them under the sign λ.

*ο λαος ουτος] + εν τω στοματι αυτου και εν B λ 62-147(om
εν bis) cop(om και) Orig^{3. 22} Hieron*

The words *ἐν τῷ στόματι αὐτοῦ* are in the Hexapla under asterisk (*). The words used by Tyconius are: “*non cognouisti autem illi dicitur qui...Deo labiis adpropinquet, corde tamen longe separatus sit.*” It is evident that the text of Tyconius contained *ἔγγιζει*, but as that word is construed with *τοῖς χεῖλεσιν* the addition *ἐν τῷ στόματι κτλ* could not have been there. *Tyc* therefore supports **NA h Iust.** No punctuation is given to **NA h**, but in the Sahidic *τοῖς χεῖλεσιν* is joined with *τιμῶσιν*, which seems preferable to the division adopted by Tyconius.

Dr Hatch (*Essays in Biblical Greek* pp 177—179) tries to prove the existence of a still shorter form of the text in Isaiah, a form in fact identical with Mt xv 8 = Mk vii 6, in which *ἔγγιζει μοι* is wanting. But the theory rests on Patristic authority only, and in such cases it is often difficult to tell whether a Father is not quoting the Prophet through the medium of the Gospel. In the case of S. Cyprian this is certainly what has happened. He quotes the words in the same form three times (Hartel 712 736 and 801), the last place being the clearest and fullest. He there says: “*Sicut per Esaiam prophetam clamat et dicit Populus iste labiis honorificant me, cor uero eorum...doctrinas hominum docentes. item Dominus in euangelio increpans similiter et obiurgans ponit et dicit Reicitis mandatum Dei, ut traditionem uestram statuatis.*” The last line is Mk vii 9 as quoted elsewhere by S. Cyprian ^{3/3}, and seeing that the Gospel passage was in his mind it seems more reasonable to refer the whole quotation to S. Mark (with the text of which it agrees literally), than to postulate a direct reference to Isaiah. The fact that the prophet is distinctly mentioned does not militate against this view, since in the Gospel also Isaiah's name is prominently brought forward.

But if the passages in S. Cyprian are references to the Gospel, the evidence for an early African shorter recension of the verse breaks down, and we can put in its place the form found in the quotation from Tyconius, which supports the reading of **NA sali** and **h** (the fifth century Latin Palimpsest of the Prophets at Würzburg).

Esai xlix 18

Zô ἐγώ, λέγει Κύριος, ὅτι πάντας αὐτοὺς ἐνδύσῃ **NA** 26 49
 86 198 239 306 (106 -*sse*) cop *Tyc82 'Aug' de Vnit Eccl*
ενδυση] *pr ως κοσμον* B al *Hieron*
 + *ως στολην λ* 62-147 *Ambr*
 + *ως κοσμον 23*

Here again B *Hieron* are convicted of false addition, the words being under asterisk in the Hexapla¹.

3. Examples of corrupt readings which are found in all extant Greek MSS of the LXX, but not in the Old Latin.

Eze xxviii 7

καὶ τρώσουσιν τὸ κάλλος σου εἰς ἀπώλειαν *w Tyc77 cop sah²*
τρωσουσιν] *στρωσουσιν* MSS *Hieron (humiliabunt)*

The Hebrew is **לְלֹתִים**, which might be translated *καὶ βεβηλώσουσι* (as Theodotion and most other interpreters), or *τρώσουσι* (as Tyconius, who has *vulnerabunt*), but never *στρωσουσιν*. The Vulgate has *polluent* agreeing with Theodotion. The corruption of *τρώσουσιν* to *στρωσουσιν* was easy.

The expression “they shall wound thy beauty” is very harsh, but for that reason all the more certainly the genuine rendering of the LXX, since it is a literal translation of the Hebrew original. Nevertheless *τρώσουσιν* has disappeared from *all* our Greek MSS, a fact which tends to shew that in some books at least of the Bible they all have a common element later than the chief versions.

Eze xxxvi 8

ό λαός μου ὅτι ἐγγίζουσιν τοῦ ἐλθεῖν *Tyc36 m660*
εγγιζουσιν] *ελπιζουσιν* MSS cop

The Hebrew is **כִּי קָרְבּוּ לְבוֹא**, so that it is evident that the

¹ In the latter half of the same verse *Tyc* reads *ώς κόσμον νύμφης* with **NA** and almost all other authorities including *Hieron*, but B 23 have *ώς κόσμον ώς νύμφη*. I believe B to have a worse text in Isaiah than in the rest of the Prophets; the readings given above are comparable to the Western element in the Pauline Epistles (Hort, *Introd* § 204).

² The Sahidic is **نَصِئَكْوَنْ**; for the rendering compare Job xxxiii 23, Prov vii 26 in the same version.

reading of the MSS. ελπιζογεν is a corruption of εγγίζογεν, as in fact Schleusner conjectured in the last century¹. Here two points are worthy of notice:—(i) Tyconius and the Speculum stand alone against all extant LXX authority in supporting the true reading ἐγγίζουσιν²; (ii) Tyconius and the Speculum do not agree literally in their Latinity. The renderings run as follow:

populus meus, qui adpropinquat uenire	Tyc36
populus meus, qui adpropiant uenire	m660

Possibly *qui* stands in the place of an original *quia* (Cod V* of Tyconius actually reads *quiadpropinquat*), and the singular verb in *Tyc* looks like a correction caused by ‘populus.’ But *adprop(r)iare*³ is a word not used in the earlier African text (*k Cyp*), and is therefore a correction in *m*. The circumstance is worth noting, as illustrating what has been said before, that the extensive variations from earlier African authorities found in *m* do not seem to have arisen through revision from the Greek.

Esai xiv 13, stellas Dei (*Cyp*669 *Tyc*70) as a rendering of τῶν ἀστέρων τοῦ οὐρανοῦ (Gk MSS cop *Ambr Aug Hieron*) has been noticed in the preceding section⁴. Here again the African Latin agrees with the undoubtedly genuine Hebrew text against the other LXX authorities.

4. In the preceding examples Tyconius has been the constant member in a small group which has preserved the true text of the LXX in places where the mass of authorities have transmitted a corruption. I shall now give some examples of readings where, owing to the defective state of the African Latin evidence, Tyconius stands almost or quite alone in witnessing to the true text.

Ps lxxix 16

καὶ κατάρτισαι αὐτὴν ἦν ἐφύτευσεν ἡ δεξιά σου,
καὶ ἐπὶ νιὸν [ἀνθρώπου ὅν] ἐκραταίωσας σεαυτῷ.

¹ Schleusner, *Nodus Thesaurus philologico-criticus*, quoted by Cornill, p. 412.

² The Sahidic (*Ciasca* 299) is unfortunately wanting. The Coptic (*Tattam* 190) has: “for they hope (cecepselepti) to come to this place.”

³ For the spelling of *adpropiare* see Lc x 34 in Bp Wordsworth’s *Vulgate*, Clem. *ad Cor* 25 (lat), etc.

⁴ p lix.

The words in brackets are omitted by Tyconius 6.

It will be convenient to divide the discussion into two parts.

i. The original reading of Tyconius and the Old Latin.

ii. The original reading of the LXX.

i. The text of Tyconius on p 6 is

et perfice eam quam plantauit dextera tua
et in filium conrobasti tibi.

This is the reading of *cod R.* In *cod V* the last line is

et filium hominis quem confirmasti tibi.

The Monza Epitome (M) as usual abridges the quotation, reading

“uineam de egypto *et ct usque* filium hominis quem
confirmasti tibi.”

Now the reading of VM only differs from the reading of the ordinary Psalters by omitting ‘super’ before “filium hominis.” The reading of R on the other hand is not that of any of the common texts, and it approves itself as African by the word ‘conrobare’ for the more usual ‘confirmare.’ ‘Conrobare’ has found a place elsewhere three times in the Psalms in various texts¹, but its true character is best seen from the readings in Lc i 80, ii 20, the only places where *κραταιοῦσθαι* occurs in the Gospels. Here *e* has ‘corrobore’ in each place, while other texts have ‘confortare’ or ‘confirmare’².

But the reading of R as the genuine text of Tyconius, and therefore also of the African Latin, is supported by two pieces of negative evidence. The half verse *et [in] filium...tibi* is omitted by the S. Germain Psalter (the text printed by Sabatier as his chief authority), and a quotation of Ps lxxix 9—16 in *m* 642, 643 breaks off at *quam plantauit dextera tua*. Thus we have (1) the common text of ver. 16^b, a smooth inoffensive reading; (2) two authorities for omission, one in a continuous text, the other a judicious ‘non-quotation’; (3) the reading of *cod R*, which is harsh. Does it not seem likely that (3) is the original form of the version?

¹ Ps cii 11 (vg), Ps civ 4 (codd. known to Aug); Ps cxli 7 (Aug Prosp).

² ‘Corrobare’ also occurs Eph iii 16 vg, but no African evidence is here extant.

ii. When we apply the reading *et in filium conrobasti tibi* to the criticism of the LXX text, the first point to notice is that the construction which made a possible sense in Latin is impossible in the Greek. The sense cannot be "...the Vine which thy right hand planted and made strong for thyself into a son," for the Greek is *ἐπὶ νιὸν* not *εἰς νιὸν*. In other words the Greek which underlies the quotation of Tyconius was almost impossible to construe, and consequently invited emendation. It is not till we refer back to the Hebrew that we get any light. It runs thus:

וכנה אשר נטעה ימינך
על בן אמץחה לך

Whatever the true interpretation of this very difficult passage may be, there can be little doubt that here our present Hebrew text is the parent of the LXX. When we find that the best text of the Old Latin agrees verbally in an unintelligent word-for-word rendering of the Hebrew, it is difficult to avoid believing that the *ἀνθρώπου ὃν* of the common text is an interpolation from the similar words in ver. 18, inserted to make some kind of sense. How close and how unintelligent this translation was may be best seen by comparing the Hebrew and the Latin word for word. Nothing but the influence of the original Hebrew, as expressed through two faithful unintelligent translations, explains the omission of the relative before 'conrobasti.' We can scarcely suppose Tyconius would or could have emended his Latin Psalter from the Hebrew directly; his text therefore must have come through the Greek LXX in a purer form than survives to-day in our MSS.

If this view of the passage be accepted, it is important to notice that the bizarre spectacle of the reading of a single 9th century Latin patristic ms preferred to all other LXX authorities is quite justifiable from a genealogical point of view. *Cod R* is the best ms of Tyconius, our other authorities for his text having been corrupted in this passage from the Vulgate; Tyconius is in this place the only representative of the African version, our other authorities being absent, or omitting the half verse; the African version is our oldest direct authority for the LXX, and it has been several times proved to be right when the best Greek mss have gone wrong.

Esai xiii 3

The MSS of the LXX vary so much in this verse that it will be convenient to quote at once the Hebrew as it stands in the Massoretic text as a sort of standard.

אני צויתִי לְמִקְרָשִׁי גַם קְרָאתִי
גְבוּרִי לְאָפִי עַלְיִי גְנוּזִי

The MSS of the LXX fall into two groups

α includes λ and 62-147

β includes B* cop sah Hieron and **NAB^{mg}**.

It will be convenient to take the half verses separately, the division being after **קְרָאתִי**, as in all LXX texts, not after **לְמִקְרָשִׁי** as in the Massoretic punctuation.

The readings after $\dot{\epsilon}\gamma\dot{\omega}$ *συντάσσω*, which begins the verse in all authorities except 62-147 (which have $\dot{\epsilon}\gamma\dot{\omega}$ *συντελέσω*) are:—

α . $\dot{\eta}\gamma\mu\alpha\sigma\mu\acute{e}n\acute{o}i \epsilon\iota\sigma\acute{i}n\acute{v}$ καὶ $\dot{\epsilon}\gamma\dot{\omega}$ $\ddot{\alpha}\gamma\omega$ *a\acute{n}t\acute{o}u\acute{s}*. λ 62-147

β . καὶ $\dot{\epsilon}\gamma\dot{\omega}$ $\ddot{\alpha}\gamma\omega$ *a\acute{n}t\acute{o}u\acute{s}*. B* cop sah Hieron

καὶ εγω] om εγω sah¹

β_2 . καὶ $\dot{\epsilon}\gamma\dot{\omega}$ $\ddot{\alpha}\gamma\omega$ *a\acute{n}t\acute{o}u\acute{s}*. $\dot{\eta}\gamma\mu\alpha\sigma\mu\acute{e}n\acute{o}i \epsilon\iota\sigma\acute{i}n\acute{v}$ καὶ $\dot{\epsilon}\gamma\dot{\omega}$ $\ddot{\alpha}\gamma\omega$ *a\acute{n}t\acute{o}u\acute{s}* **Syr Hex al.**

A comparison of α , β and β_2 with the Hebrew will I think shew the general superiority of α . It has equivalents, though they are unintelligent, for each Hebrew word in its proper order: at the same time if this equivalence had been reached by emendation from the Hebrew we should have expected *a\acute{n}t\acute{o}u\acute{s}* to disappear; and, further, $\dot{\epsilon}\gamma\dot{\omega}$ $\ddot{\alpha}\gamma\omega$ is scarcely a translation to **קְרָאתִי**, “I have called.”

β differs from α by dropping the awkward clause $\dot{\eta}\gamma\mu\alpha\sigma\mu\acute{e}n\acute{o}i \epsilon\iota\sigma\acute{i}n\acute{v}$, which hangs in the air; while the most natural explanation of β_2 is that it is an unsuccessful attempt to emend β by α . α in fact has been added to β . It is of course conceivable that β has been derived from β_2 by homoeoteleuton, but in that case it is very difficult to explain how β_2 ever came into existence. It

¹ The Bodleian ms of the Sahidic (D) gives the reading β_2 , but as Ciasca remarks (*Introd vol 2, xxxiv*) the readings of this ms are of no value for the original form of the version.

does not commend itself as an original, or as a translation, and it does not appear in any text earlier than the Hexapla.

The reading of *Tyc* 50 is

quia ecce ego praecepio · sanctificati sunt et uoco eos.

“Quia ecce” is prefixed by no other authority and must be a Latin insertion, either due to the translator, or to Tyconius himself, or more probably to a copyist¹. Similarly *cod R* here prefixes *qui* to *sanctificati sunt*. This is rightly omitted by *cod V*, which has however the corruption *uocē* for *uoco eos*. In passages like this, which in any case make no intelligible sense in the Latin, those readings which are more in literal agreement with some Greek text are to be preferred.

If then we reject “quia ecce,” we get as the Greek text underlying Tyconius

έγώ συντάσσω· ἡγιασμένοι εἰσίν· καὶ καλῶ αὐτούς

that is *a*, but with the better reading *καλῶ* for *έγώ ἄγω*. Unless therefore we fall back once more on the inconceivable hypothesis that Tyconius has emended directly from the Hebrew, the Old Latin has again preserved the true rendering of קראתִ where our Greek mss have a corruption².

The *αὐτούς* of LXX probably comes from a mistaken reading of קראתִ as קראתִים (*i.e.* ‘I have called them.’) So also the next word גְּבֹרִים is read in the LXX. How לִמְקָרְשִׁי appears in the LXX as *ἡγιασμένοι εἰσίν* is difficult to say; there is no trace of a reading *ΗΓΙΑΣΜΕΝΟΙ*, though if we may conjecture that as the original rendering of the LXX the common text might easily have arisen from it by reading the C as \\", a contraction for *εἰσι* (see Maunde Thompson’s Palaeography p 96, note).

Thus by taking the text of Tyconius, and reading *ΗΓΙΑΣΜΕΝΟΙ* for the disconnected *ΗΓΙΑΣΜΕΝΟΙΕΙ*, we bring the LXX into line

¹ Compare *quia* added before Os xii 3 by *Tyc* 28, and *quae* added after *columba* Zeph iii 1, 2 by *Tyc* 42.

² Parsons ms 301 has *έγω συντάσσω καὶ έγω καλῶ αὐτούς· ἡγιασμένοι εἰσιν*. This may be a reminiscence of the text preserved in Tyconius, but the position of the clause *καὶ έγω...αὐτούς* shews the text of this ms is the result of some complicated process.

with the Hebrew. It is to be noticed that this text is quite independent of the renderings of Aquila, Symmachus and Theodotion, fragments of whose versions are given in Field.

In the second half of Esai xiii 3 the attestation falls into the same two groups. For גְּבוּרִי לֹא־פִּי we find

a. γύγαντες ἔρχονται τὸν θυμόν μου παῦσαι λ 62-147 Tyc50
...παυσαὶ τον θ. μου 106

β. γύγαντες ἔρχονται πληρῶσαι τὸν θυμόν μου ΧΑΒ cop sah.

To render *παῦσαι* in Tyconius we find *lenire* (*i.e.* lenire) in *cod V*, but *mitigare* in *cod R*. I have accepted *lenire*, mainly because *παύειν* is rendered by *lenire* in *Cyp 785*, but by *mitigare* in *Opt 63*. Thus *lenire* appears in the earlier African text, *mitigare* in the later; as both readings are found in the MSS of Tyconius, it is more likely that *mitigare* is the correction and *lenire* the original than *vice versa*. In any case they represent the same Greek text.

It is very suggestive to find a pair of rival readings such as these in the LXX text, both pre-Hexaplar, and neither agreeing with the Hebrew as we have it. This is not the place to discuss the origin of the LXX paraphrase; I am only here concerned to point out that the addition of Tyconius,—that is the Old Latin,—to the witnesses for *παῦσαι* is another proof of the existence of an extremely ancient element in the mixed ‘Lucianic’ text. That text contains many Hexaplar additions and other such changes, but we also find in it readings demonstrably ancient and yet independent of other known texts.

To sum up. What do we learn from the Old Latin Version of the Prophets, of which version Tyconius is so often the only representative? The answer may be divided into five heads.

1. The Old Latin brings us the best independent proof we have that the Hexaplar signs introduced by Origen can be relied on for the reconstruction of the LXX. Passages in Hexaplar MSS to which is prefixed the asterisk (*) profess to be no part of the original LXX, but to have been added from other sources. *No such passage is found in any genuine form of the African Latin.* The only apparent exceptions to this statement, and they are

surprisingly few, are cases where we have reason to suppose that the asterisks themselves are misplaced.

2. The Old Latin together with the Hexaplar text (omitting of course the passages under asterisk) often agree as to omission with the text of B. The greater number of the passages under asterisk are not found at all in B, nor throughout Isaiah in A, though in many cases the words in question are inserted without any qualifying mark into the text of all or nearly all other mss.

3. Yet the same authorities (the Old Latin and the Hexaplar text) convict B here and there of interpolation, especially in Isaiah. It sometimes happens in the course of a few verses that B will in one place be almost the only ms which does not witness to an interpolation, while in another B supports an interpolation, either almost alone, or in company with a considerable following of other Greek mss.

4. When we turn from questions of insertion and omission to questions of rendering of the Hebrew and the substitution of one Greek word for another, we find that the Old Latin in the Prophets sometimes supports 'Lucianic' readings. This fact proves that among the constituents of the eclectic text most used by the Antiochene Fathers of the fourth century there was an ancient element akin to the Old Latin, but quite independent of our leading mss eodd. A&B. Of the numerous conflations and interpolations found in 'Lucianic' mss there is naturally no trace in Tyeonius.

5. There are renderings found in the Old Latin representing Greek readings which have disappeared from every known Greek ms, but which, by comparison with the Hebrew, are shewn to preserve the genuine text of the LXX, from which the readings of our present Greek mss are corruptions. In these passages the Old Latin is sometimes, but not always, supported by one or both Egyptian versions. Such readings as those of the Old Latin in Eze xxviii 7 and xxxvi 8 prove that our Greek mss, so imposing by their number and apparent independence, have common corrupt elements, and that the agreement of these mss does not of necessity imply the general voice of antiquity.

To those who assent to these five conclusions the study of the ancient versions of the Greek Bible cannot fail to be regarded as of more importance than is generally recognised. If the three

or four dozen known Greek codices of the Prophets be not really independent, but coincide here and there in palaeographical error, then those versions in which these errors are not found have a great independent value. We ought not to regard them as merely secondary authorities to be used as supports to one side or another when the Greek MSS are divided, but rather as primary authorities whose variants are worthy always of careful attention and sometimes of adoption, even when the Greek MSS are unanimous on the other side.

Finally, may it not be asked whether what has just been said has not a bearing on our view of the authorities for the text of the New Testament? If the Greek codices of the Prophets, in spite of their variations, be not wholly independent in text, and coincide in errors from which some of the early versions are free, is it impossible that the same may be the case here and there in the New Testament? If here and there B falls from its habitually high standard of purity of text and admits interpolations, may not that be the case elsewhere than in Isaiah? The general character of the 'Neutral' text so often represented by B alone stands on a sure basis, but B may here and there desert that text by an interpolation or by a substitution which may not necessarily be self-betraying.

These however are but secondary considerations compared with the general result, that in the Old Testament as in the New the text of our oldest MSS as a whole is proved by the evidence of the versions to be immensely superior to the later eclectic texts commonly used in the Greek-speaking churches from the middle of the fourth century. These later revisions sometimes preserve valuable fragments of older texts which would otherwise have been lost altogether, but it is for such fragments alone that these recensions are valuable, and not for their continuous text.

Additional Note on the "Alteratio Simonis et Theophili."

THE *Alteratio Simonis Judaei et Theophili Christiani*, a work of the 5th cent., has been shewn by Harnack (*Texte und U.* I, pt 3) to be a recasting of a much earlier document, probably the lost Dialogue of Jason and Papiscus. Moreover the earlier form of the *Alteratio* exercised a very important influence upon African writers in their choice of Messianic proof-texts from the Old Testament. As this is especially the case in S. Cyprian's *Testimonia* and in the tract *adversus Iudeos* commonly ascribed to Tertullian, it becomes important to consider what influence the lost Dialogue, so far as we can recover it from the *Alteratio*, may have had upon the Biblical text in those works. If the text of the *Testimonia* were dependent upon the original of the *Alteratio*, it would cease to be our primary authority for the oldest 'African' Version.

Fortunately the Biblical text of the *Testimonia* appears in the vast majority of cases to be entirely uninfluenced by any extraneous source. Whatever circumstances may have guided S. Cyprian in his choice of passages, he seems to have verified them most accurately from his Bible, and variations in the *Testimonia* from the ordinary printed texts of the LXX have generally MS support. Moreover several of the favourite 2nd cent. proof-texts which rest on a corrupt reading are significantly absent from S. Cyprian's compilation; Harnack (p. 107) notices for instance that the well-known "Dominus regnauit a ligno" (Ps cxv 10) is not found in it.

We may therefore assume with confidence that the text of the *Testimonia* is also the text of S. Cyprian's Bible. Nevertheless the influence of the lost Dialogue remains a very probable explanation of the rare lapses into inaccuracy which occur now and then in the *Testimonia*. The texts in the *Alteratio* are not unfrequently quoted quite loosely; it is not greatly surprising to find there Deut. xxviii 44 (οὗτος ἔσται εἰς κεφαλήν, σὺ δὲ ἔσῃ εἰς οὐράν) in the form: *Eritis gentes in caput, incredulus autem populus in cauda.* But the same strange paraphrase is found in *Test* I 21¹. Similarly the

¹ This striking resemblance is not noticed by Harnack, though it seems one of the strongest arguments for the dependence of the *Testimonia* upon some form of the *Alteratio*. This paraphrase also occurs in Commodian, possibly not directly quoted from the *Testimonia*.

inaccuracies in the quotation of Esai xxix 11, 12 (*Test* i 4) may be partly due to the Dialogue which lies behind the *Altercatio*.

Much the same results seem to come from the comparison of the tract *adv Iudeos* with the *Altercatio*, though the quotations in the *Testimonia* reach a higher standard of accuracy than those in *adv Iudeos*. The question of the authorship of this curious compilation would need a detailed study. As is well known, about half the work consists of extracts from the third book of Tertullian against Marcion; the remainder has been shewn to be dependent upon an early form of the *Altercatio* by Harnack, who however accepts the ascription of the whole to Tertullian¹. But to the Biblical critic the authorship is chiefly of importance as determining the date, and from the character of the independent Biblical quotations alone this must be placed at least as early as S. Cyprian², and probably earlier still. Whether therefore the tract be compiled by Tertullian or not is a comparatively secondary consideration, as in either case it belongs to the earlier stages of the African Church.

The quotations of Tyconius appear to be quite independent of any form of the *Altercatio*.

¹ Dr Noeldechen's study on this Treatise (*Texte und U.* xii, pt 2) has only come into my hands as these sheets are passing through the Press. He not only accepts the traditional authorship, but places the date in the earlier part of Tertullian's literary activity. On this hypothesis Tertullian used his book against the Jews as material for his larger work against Marcion.

² See above, p lxviii.

LIBER REGVLARVM
TYCONII.

- R cod. Remensis 364, *saecc.* ix.
V cod. Vaticanus Reginensis 590, *saecc.* x
M cod. Modoetianus, *saecc.* ix—x.
D the excerpt from Rule v in the commentary of John the Deacon.

Eug the quotations from the Rules made by S. Augustine in *de Doctrina Christiana* III 30 ff. As there is no critical text of this work yet published, I have cited S. Augustine by the excerpts of Eugippius (from Knoell's edition, Vienna 1885). The preface of Tyconius is quoted by S. Augustine, but not included in Eugippius' extracts.

All readings of R and V are given, but I have not recorded all the singular readings and omissions of M.

The numeration in the margin gives the pages of the *Maxima Bibliotheca Veterum Patrum* tom vi, the edition used by Sabatier.

LIBER REGVLARVM TYCONII.

49 NECESSARIVM duxi ante omnia quae mihi uidentur libellum
RV regularem scribere, et secretorum legis ueluti claves et
^(Aug)
(M) luminaria fabricare. sunt enim quaedam regulae mysticae
quae uniuersae legis recessus obtinent et ueritatis thesauros
5 aliquibus inuisibiles faciunt; quarum si ratio regularum sine
inuidia ut communicamus accepta fuerit, clausa quaeque
patefient et obscura dilucidabuntur, ut quis prophetiae in-
mensam siluam perambulans his regulis quodam modo lucis
¶ Aug tramitibus deductus ab errore defendatur.[¶]

10 Sunt autem regulae istae:

- I. De Domino et corpore eius.
- II. De Domini corpore bipertito.
- III. De promissis et lege.
- IV. De specie et genere.
- V. De temporibus.
- VI. De recapitulatione.
- VII. De diabolo et eius corpore.

I. DE DOMINO ET CORPORE EIVS.

Dominum eiusne corpus, id est Ecclesiam, Scriptura lo-
20 quatur, sola ratio discernit, dum quid cui conueniat persuadet

Titulus. INCIPIT LIBER REGVLARVM TYCONII R rubro; IN NOMINE DNI
INCIPIT | THICONI (THICONII V^a) REGVLA LIB. I. | DE DNI CORPORE BIPERTITO.
V f. 91

1—9 Necessarium defendatur] ap Aug de Doct Christ III 30; lec-
tiones excerpti e cod Vat Pal 188 saec ix 2 regularem] RV*M; regulare
Aug (ms); regularum Vcorr, Aug (edd) legis] M Aug; leges V; om R
11—17 I II etc] om V* 13 promisis R 14 speciae V* et sic
aliquando 18 titulum non habent huic regulae RV 19 eiusne]
eiusque V loquitur Vcorr 20 cui] cuique V

uel quia tanta est uis ueritatis extorquet. alias una persona ^{RV}
 conuenitur quam duplum esse diuersa duorum officia ^(M)
 edocent.

Esa liii 4, 5, 6 Sic per Esiam: *Hic inquit peccata nostra feret et pro nobis dolet, ipse uulneratus est propter facinora nostra, 5 et Deus tradidit eum pro peccatis nostris, et cetera quae in Dominum conuenire omnis Ecclesiae ore celebratur.*
10, 11 sequitur autem et dicit de eodem: *Et Deus uult purgare illum a plaga et uult Deus a dolore auferre animam eius, ostendere illi lucem et formare illum prudentia.* numquid ei ¹⁰ quem tradidit pro peccatis nostris uult ostendere lucem, et eum *formare prudentia*, cum ipse sit lux et sapientia Dei, et non corpori eius? qua re manifestum est sola ratione uideri posse quando a capite ad corpus transitum facit.

cf Dan ii 34, 35 Danihel quoque *lapidem de monte praevisum et inpegsisse* ¹⁵ in corpus regnum mundi et *in puluerem commoluuisse* Domini num dicit, *montem uero effectum et impletuisse uniuersam 50 terram* corpus eius. non enim—sicut quidam dicunt in contumeliam regni Dei iniuctaeque hereditatis Christi, quod non sine dolore dico—Dominus totum mundum potestate et ²⁰ non sui corporis plenitudine occupauit. dicunt enim eo monte mundum impletum, quod liceat Christiano in omni loco, quod antea non nisi in Sion licebat offerre. quod si ita est, non opus erat dicere ex lapide montem effectum et incrementis mundum cepisse. Dominus enim noster Christus ²⁵
cf Ioh xvii 5, 24 *ante mundi constitutionem hanc habuit claritatem*, et cum homo in illo Dei filius fieret non paulatim ut lapis sed uno tempore accepit omnem potestatem in caelo et in terra. lapis autem incrementis *factus est mons magnus* et crescendo ³⁰ terram omnem texit. quod si potestate implesset uniuersam

Dan ii 35

2 diuersa] om R 3 edocet V* 4 sic] pr IN ISAIA (sic) R rubro
 5 ipse] pr et VM 6 eum] illum V 7 dominum] dn R omni V
 ecclesiae R, et sic aliquando 8, 9 illum purgare V 9 aufere R
 (sic) 13 corporix R* 14 faciat V 15 daniel] pr IN DANIELO
 R rubro; daniel R hoc loco praecisum] precissum R et]
 om V 16 puluere R commoluisse] communuisse V 23 antea]
 ante ea R 25 coepisse R 27 in illo] ille V 29 magnus] om V
 30 implesset] implesse R

RV [Eug] (M) terram non corpore, lapidi non compararetur. potestas res est inpalpabilis, lapis nero corpus palpabile. nec sola ratione manifestatur corpus non caput crescere, sed etiam apostolica auctoritate firmatur: *Crescimus inquit per omnia in eum qui Eph iv 15, 16 est caput, Christus, ex quo omne corpus constructum et conexum per omnem tactum subministrationis in mensuram unius cuiusque partis incrementum corporis fuit in uedificationem sui.* et iterum: *Non tenens caput, ex quo omne corpus per tactus et col ii 19 coniunctiones constructum et subministratum crescit in incrementum Dei.* non ergo caput, quod ex origine idem est, sed corpus crescit ex capite.

Ad propositum redeamus. scriptum est de Domino et eius corpore—quid cui commeniat ratione discernendum—: *Angelis suis mandauit de te ut custodiant te in omnibus ps xc 11–16 uis tuis, in manibus ferant te ne offendas ad lupidem pedem tuum. super aspidem et basiliscum ambulabis, et conculcabis leonem et draconem. quoniam in me speravit eripiam eum, protegam illum quoniam cognovit nomen meum. innocabit me et exaudiam eum, cum ipso sum in tribulatione, eripiam et glorificabo eum. longitudinem dierum adimplebo eum et ostendam illi salutare meum. numquid de cuius obsequio mandauit angelis suis Deus eidem ostendit salutare suum, et non corpori eius?*

^{§ Eug 866} Iterum: ^{¶ Eug} *Sicut sponso imposuit mihi mitram et sicut sponsam ornauit me ornamento.*^{¶ Eug} ^{Esai lxii 10} unum corpus dixit utriusque sexus sponsi et sponsae, sed quid in Dominum quid in Ecclesiam conueniat ratione cognoscitur. et idem Dominus dicit in Apocalypsi: *Ego sum sponsus et sponsa.* et ^{Ap xxii 16, 17} iterum: *Exierunt obuiam sponso et sponsae.* ^{Mt xxv 1}

³⁰ Et iterum quid capit is quid corporis ratione discernendum sit per Esaiam declaratur: *Sic dicit Dominus Christo* ^{Esai xlvi 1}

1 potestas]+enim V; pr quia M	3 manifestatur] monstratur V		
8 per tactus] peractus V*; per tactum Vcorr M	14 te 2 ^o] om V*		
17 eum] illum V	18 innocauit RV, uide Sabat. ad loc; ἐπικαλέσεται LXX		
19 exaudiam] pr ego V	ipso] eo V		
20 longitudinem] longitudinē V*; longitudine RVcorr; μακρότητα LXX (cod)	eripiam]+eum V		
21 obsequiuix V*	22 salutarē suum V* vid	25 ornamentum	
V* vid	unum] unus R* vid	27 in ecclā V*M	28 sponsus]
nide p 71 ²⁷	30 quid corporis] & corpori V	31 isaiam V	

*meo Domino cuius ego tenui dexteram ut exaudiant eum RV
gentes—sequitur et dicit quod non nisi corpori conueniat—^(M)
et dabo tibi thesauros absconditos, inuisibiles aperiam tibi,
ut scias quoniam ego sum Dominus qui uoco nomen tuum
Deus Israhel, propter Iacob puerum meum et Israhel electum 5
meum. propter testamenta enim quae dispositi patribus
ad cognoscendum se Deus aperit corpori Christi thesauros
inuisibiles, quod oculus non uidit nec auris audiuit nec in
cor hominis ascendit, sed obdurati hominis qui non est in
corpore Christi; Ecclesiae autem reuelauit Deus per Spiritu- 10
tum suum. ista quidem, quamvis hoc quoque Dei gratia sit,
adhibita tamen ratione aliquando facilius uidentur.*

Sunt alia in quibus huiusmodi ratio minus claret, eo quod
sive in Dominum sive in corpus eius recte conueniat dictum;
quam ob rem sola et maiore Dei gratia uideri possunt. sic 15
Mt xxvi 64 in Euangelio: *A modo inquit uidebitis filium hominis seden-
tem ad dexteram uirtutis et uenientem in nubibus caeli.* alio
loco dicit non uisuros uenientem in nubibus caeli nisi in
Mt xxiv 30 nouissimo tantum die: *Plangent se omnes tribus terrae, et tunc
uidebunt filium hominis uenientem in nubibus caeli.* utrum- 20
que autem fieri necesse est, sed primo corporis est aduentus,
id est Ecclesiae, iugiter uenientis in eadem claritate inuisi-
bili, deinde capitis, id est Domini, in manifesta claritate. si
enim diceret Modo uidebitis uenientem, solius corporis intel-
legendus esset aduentus; si autem Videbitis, capitis aduentus. 25
nunc uero *A modo inquit uidebitis uenientem*, quoniam corpore
suo iugiter uenit natuitate et similium passionum claritate.
si enim renati Christi membra efficiuntur et membra corpus
efficiunt, Christus est qui uenit, quoniam natuitas aduentus
Ioh i 9 est sicut scriptum est: *Inluminat omnem hominem uenientem 30
Eccl i 4 in hunc mundum.* et iterum: *Generatio uadit et generatio*

1 meo domino] dno	meo V	5 electnm	dilectum R	6 testa- menta] testa V*	9 obdurati homines V*	10 ecclesiae] eccla V*	reuelabit V* vid	11 gratiae di V	12 ali- quanto R	14 in dno...in corpore V	16 a modo] ammodo R;
modo V	19 plangent se] plangentes V	24, 25 intelligendus V*M	25 capit V	26 corpore] corpori R	27 similium]+ea V	passionem V* mox corr	claritatem V*M	28 corpus] pr	quaec V		

RV uenit. et iterum: Sicut audistis quia antichristus uenit. ^{1 Joh ii 18}
^(M) *iterum de eodem corpore: Si enim iste qui uenit alium* ^{2 Co xi 4}
Iesum p[re]dicat. unde Dominus cum de signo aduentus
 sui interrogaretur, de illo aduentu suo coepit disputare qui
⁵ ab inimico corpore signis et prodigiis imitari potest. *Cauete* ^{Mt xxiv 4}
inquit ne quis uos seducat; multi enim uenient in nomine
meo, id est in nomine corporis mei. nouissimo autem ad-
 uentu Domini, id est consummationis et manifestationis
 totius aduentus eius, nemo ut aliqui putant mentietur. sed
¹⁰ quo plenius ista dicantur ordini suo relinquimus.

Nec illud erit absurdum quod ex uno totum corpus uolum-
 mus intellegi, ut filium hominis Ecclesiam; quoniam Ecclesia,
 id est filii Dei redacti in unum corpus, dicti sunt filius Dei,
 dicti unus homo, dicti etiam Deus sicut per apostolum: *Super* ^{2 The ii 4}
¹⁵ *omne qui dicitur Deus aut quod colitur,—qui dicitur Deus*
 Ecclesia est, quod autem colitur Deus summus est,—*ut in*
templum Dei sedeat ostendens se quod ipse est Deus, id est
 quod ipse sit Ecclesia. quale si diceret: *in templum Dei*
sedeat ostendens se quod ipse sit Dei templum. aut: *in Deum*
²⁰ *sedeat ostendens se quod ipse sit Deus.* sed hunc intellectum
 synonymis uoluit obscurare.

Daniel de rege nouissimo *in Deum* inquit *locus eius* ^{cf Dan xi 36,38}
glorificabitur, id est clarificabitur; ueluti Ecclesiam in
 loco Ecclesiae, *in loco sancto, abominationem iustitionis in* ^{ef Dan xi 31;}
²⁵ *Deum,* id est in Ecclesiam, subornabit. et Dominus
 totum populum *sponsam* dicit et *sororem;* et apostolus ^{cant v 1}
uirginem sanctam, et aduersum corpus *hominem peccati.* ^{2 Co xi 2}
 et David totam Ecclesiam Christum dicit: *Faciens miseri-* ^{2 The ii 3}
cordias Christo suo David et semini eius in aeternum. et

3 iesum] ihm RM; xpm V	5 imitare R	7 id est] idē V*
9 mentietur] metietur V* mox corr	10 quo] quod R	dicentur V*
ordine V*	11 absurdum R (cf p 26 ¹⁴)	15 qui dicitur 1°] Rcorr
(? a p m); quod dicitur R* vid V	17 templum] RV*; templo V ^b M	
sedeat] redeat R* (sedeat R ^a)	ipse est] ipse sit VM	18 templo VM
19 ostendit V	21 synonymis] scripsi, suadente W R Smith: si non	
nimiris R (ex sinonimis); non nimiris nouimus V	obscurare.] sic punctum	
habet R	22, 23 daniel...clarificabitur] supra ras in R	22 rege]
22, 23 daniehel...clarificabitur] supra ras in R	22 rego	
23, 24 in loco ecclesiae] om V*; add Vcorr	24 abominationem]	
abominatione RV	25 subornauit RV	28 christum] om V*; habet in
marg	misericordiam V* vid	29 in aeternum] usque in saeculum V

apostolus Paulus corpus Christi Christum appellat dicens : RV
 1 Co xii 12 *Sicut enim corpus unum est, membra autem habet multa,*^(M)
 omnia autem membra ex uno corpore cum sint multa unum
 corpus est, sic et Christus, id est Christi corpus quod est
 Ecclesia. iterum : *Gaudeo in passionibus pro uobis et repleo* 5
quae desunt pressurarum Christi, id est Ecclesiae. nihil enim
 Col i 24 *defuit Christi passionibus, quoniam sufficit discipulo ut sit*
 cf Mt x 25 *sicut magister.* sic ergo aduentum Christi pro locis accipi-
 emus. item in Exodo omnes filios Dei unum filium et
 omnes primogenitos Aegypti unum primogenitum esse sic 10
 Ex iv 22, 23 Deo dicente cognoscimus. *Dices inquit Pharaoni : Haec*
dicit Dominus, Filius meus primitius Israhel. dixi autem,
Dimitte populum ut seruiat mihi ; tu autem noluisti dimittere
eum. uide ergo, ecce ego occido filium tuum primitium. et
 Pslixix 15,16 David uineam Domini unum filium sic ait : *Deus uirtutum* 15
conuertere, respice de caelo et uide, uisita uineam tuam. et
perifice eam quam plantauit dextera tua et in filium conrobo-
rasti tibi.

Et apostolus filium Dei dicit qui filio Dei mixtus est :
 Ro i 1—4 *Paulus seruus Iesu Christi, uocatus apostolus, segregatus in* 20
euangelium Dei quod ante promiserat per prophetas suos in
scripturis sanctis de filio suo, qui factus est ei ex semine
David secundum carnem, qui praedestinatus est filius Dei in
uirtute secundum Spiritum sanctitatis ex resurrectione mor-
tuorum Iesu Christi Domini nostri. si diceret de filio suo 25
ex resurrectione mortuorum, unum filium ostenderat ; nunc
autem de filio inquit suo ex resurrectione mortuorum Iesu
Christi Domini nostri. sed qui factus est filius Dei ex re-

1 dicens] om V(M) 2 unum corpus V 6 presurarum R; praes-
 suram V* ecclesiæ] ecclesia V* 8 magister]+cius VM
 10 aegypti unum] aegyptiorum V 11 dicit inquit R; dicis inquit V* (dices
 V^b) 12 primitius meus V 13 dimitte] demitte R; dimittere V*
 populum] populum meum V demittere R 14 eum] eam R 16 uisita]
 pr et V tuam] istam V 17 in filium] filium hominis quem VM; uide
 Introd p exi conrobasti] confirmasti VM 19 filio dō V 20 uocatus
 apostolus] om RM 21 euangeliō V* 23 prædistinatus V* semp
 24 uirtutem RV 28 sanctitatis] sanctificationis V 24—p 7, l 6
 mortuorum...generauit te] R supr ras, litteris minorib. sed ab antiqua manu
 25 suo]+ut V 28 sed qui] sed quis V*vid M est] sit VM
 ex resurrectionem V*

RV *surrectione Christi apertius ostendit dicens de filio qui factus (M) est ei ex semine Dauid secundum carnem, qui praedestinatus est filius Dei.* Dominus autem noster non est Dei filius praedestinatus (quia Deus est et coaequalis est Patri) qui ex 5 quo natus est hoc est, sed ille cui secundum Lucan dicit in baptismo: *Filius meus es tu, ego hodie generavi te.* Qui ex ^{Le iii 22} semine Dauid, mixtus est principali Spiritui et factus est ^{Ps 114} 51 ipse filius Dei ex resurrectione Domini nostri Iesu Christi, id est dum resurgit in Christo semen Dauid; non ille de quo 10 ait ipse Dauid: *Sic dicit Dominus Domino meo.* itaque facti <sup>Ps eix 1
cf Esai xlvi 1</sup> sunt duo una caro. *Verbum caro factum est et caro Deus,* ^{Ioh i 14, 13} quia non ex sanguine sed ex Deo nati sumus. apostolus dicit: *Eruunt duo in carne una. sacramentum hoc magnum Eph vi 31, 32 est, ego autem dico in Christum et in Ecclesiam.* unum namque 15 semen promisit Deus Abrahæ, ut quanticumque Christo miscerentur unus esset in Christo, sicut Apostolus dicit: *Omnis uos unus estis in Christo Iesu. si autem uos unus Gal iii 28, 29 estis in Christo Iesu, ergo Abrahæ semen estis et secundum promissionem heredes.* distat autem inter *unum estis et unus 20 estis.* quotiescumque alter alteri noluntate miscetur unus sunt, sicut Dominus dicit: *Ego et pater unus sumus.* quo- ^{Ioh x 30} tiens autem et corporaliter miscentur et in unam carnem duo solidantur *unus sunt.*

Corpus itaque in capite suo filius est Dei, et Deus in corpore suo filius est hominis, qui cotidie nascendo nenit et crescit ^{cf Eph ii 21} in templum sanctum Dei. templum enim bipertitum est, cuius pars altera quamvis lapidibus magnis extruatur destruitur,

1 dicens] om V filio] + suo VM 2 praedestinatus RV* et infr
 3 autem] etenim V; enim M noster] V supr lin non est] R supr lin
 di filius praedestinatus R; praedestinatus di filius V(M) 4 quia...patri
 V in mg; om M 5 natus] creatus V lucan] R; lucam VM (secundū
 V supr lin) 10 ait | sic dicit x x x x dns V*; post ait add in mg ipse
 dauid Vcorr 11 est] in V supr lin 12 sumus] sunt V* mox corr M
 14 christum...ecclesiam] xpo...ecclesia VM 15 xpi V 17 unus]
 unum RVM utroque loco 20 quotiescumque R unum] pr uni V
 21, 22 quotiens] quoties R; quotiescumque V 22 miscentur] Rcorr
 V; miscxxx R* 23 unus] unum V sunt. corpus] sic dividit
 RM 24 capite suo corpore R 27 destruitur] V^bM; destruatur
 R; distruitur V*

cf Mt xxiv 2 neque in eo *lapis super lapidem relinquitur*. istius nobis RV
 cf 2 Thes ii 7 iugis aduentus cauendus est, donec de medio eius discedat ^(M)
 Ecclesia.

II. DE DOMINI CORPORE BIPERTITO.

Regula bipertiti corporis Domini multo necessarior et a 5
 nobis tanto diligentius perspicienda et per omnes Scripturas
 ante oculos habenda est. sicut enim ut supradictum est a
 capite ad corpus ratione sola uidetur, ita a parte corporis ad
 partem, a dextera ad sinistram uel a sinistra ad dexteram,
 transitus reditusque ut in supradicto capite claret. ¹⁰

Esai xlvi 3 ff Dum enim dicit uni corpori: *Thesauros inuisibilis aperi-
 riam tibi, ut scias quoniam ego sum Dominus, et assumam te*,
 et adiecit: *Tu autem me non cognouisti quoniam ego sum Deus
 et non est absque me Deus, et nesciebas me;* numquid licet
 unum corpus adloquatur in unam mentem conuenit *thesauros 15
 inuisibilis aperiam tibi, ut cognoscas quia ego sum Deus*
propter puerum meum Iacob, et tu autem me non cognouisti?
 in eandem et non accepit Iacob quod Deus promisit? aut
 in unam mentem conuenit *tu autem me non cognouisti et
 nesciebas me?* nesciebas enim non dicitur nisi ei qui iam 20
 scit, *non cognouisti* autem illi dicitur qui, licet ad hoc uocatus
 sit ut cognosceret, et eiusdem corporis sit uisibiliter, et Deo
¹³ *labiis adpropinquet, corde tamen longe separatus sit.* huic
 dicit *tu autem me non cognouisti.*

1 *relinquetur VM* 2 *caxendus V** *eius] cf p 74²⁴*

3 *Ecclesia] add DE DNO ET CORPORE EIUS REGVLA | DE DNI CORPORE BIPER-
 TITO R rubro; EXPLICIT LIBER PRIMVS . || INCIPIT LIB . II . | DE CORPORE DNI
 BIPERTITO V; FINIT M*

5 multa R 9 dextera] R *sic semper*; dextra V *et sic saepius*
 10 transitus reditusque ut] reditus V 11, 12 aperiam tibi inuisibilis V
 12 dns R, *sine uirga*; ds V adsumam V* 16 quia] quoniam V
 18 eadem] eadem V accipit R 20 enim] autem R 21 illi
 autem V dicitur] dr Reorr; dic R* vid 23 labiis]+quidem V
 huic] hic V*

RV Iterum : *¶ Ducam caecos in viam quam non nouerunt, et* ^{Esai xliii 16}
^{§ Eug} ⁸⁶⁷ ^(M) *semitus quas non nouerunt culcabunt, et faciam illis tenebras*
in lucem et prava in directum. huec uerba faciam et non
^{¶ Eug} *derelinquam eos. ipsi autem conuersi sunt retro.¶ numquid*
⁵ *quos dixit non derelinquam idem conuersi sunt retro, et non*
pars eorum ?

Iterum dicit Dominus ad Iacob : *Noli metuere quia tecum* ^{Esai xliii 5-8}
sum. ab Oriente adducum semen tuum et ab Occidente colligam te. dicam Aquiloni adduc, et Africo noli uetare; adduc
¹⁰ *filios meos de terru longinqua et filias meas a summo terrae,*
omnes in quibus uocatum est nomen meum. in gloria enim
meu paraui illum et finxi et feci illum, et produxi plebem
caecam, et oculi eorum sunt similiter caeci et surdas aures
habent. numquid quos in gloriam suam parauit idem sunt
¹⁵ *caeci et surdi ?*

Iterum : *Patres tui primo et principes eorum facinus ad-* ^{Esai xliii 27-31}
miserunt in me et inquinauerunt principes tui sancta mea, et
dedi perire Iacob, et Israhel in maledictum. nunc audi me
puer meus Iacob, et Israhel quem elegi. ostendit illum Iacob
²⁰ *dedisse perire et Israhel maledictum quem non elegerat.*

Iterum : *Finxi te puerum meum, meus es tu Isruhel, noli* ^{Esai xliv 21,}
²² *obliuisci mei. ecce enim deleui uelut nubem facinora tua et*
sicut nimbum peccata tua. conuertere ad me et redimam te.
numquid cuius peccata deleuit, cui dicit meus es tu et ne sui
²⁵ *obliuiscatur commemorat, eidem dicit conuertere ad me?*
aut alicuius antequam conuertatur peccata delentur ?

Iterum : *Scio quoniam reprobatus reprobaberis; propter* ^{Esai xlviii 8, 9}
nomen meum ostendam tibi dignitatem meam, et praeclaru
mea superducam tibi. numquid reprobato ostendit dignitatem
³⁰ *suam et praeclara inducit ei ?*

Iterum : *Non senior non angelus, sed ipse conseruauit eos,* ^{Esai lxiii 9, 10}

4 eos] V supr ras	4, 5 numquid...retro] V ad calc pag	8 ab
occidentem V* vid	9 africum V* rid	11 gloriam...meam RM (=Vg);
12 paraui R ¹ supr ras (apx××R*)	et feci] om V	16, 17 ammisserunt
R 20 maledictum] pr in V	24 cuius] om V*; alicuius V ^b	30 suam
25 eidem]+et V	27 scio] om R	reprobaueris R
add Va super lin	praeclara]+sua V	31 conseruauit] consernabit
R; considerauit V	eos] illis V	

*propter quod diligenter eos et parceret illis; ipse redemit eos RV
et assumpsit illos et exaltauit illos omnes dies saeculi. ipsi [Eug]
autem contumaces fuerunt et exacerbauerunt Spiritum Sanctum.
quos omnes dies saeculi exaltauit quo tempore contumaces
fuerunt aut exacerbantes Spiritum Sanctum?*

Iterum aperte Deus uni corpori firmitatem et interitum
 Esai xxxiii 20 promittit dicens: *Hierusalem ciuitas diues, tabernacula quae
non commouebuntur, neque agitatuntur pali tabernaculi tui in
aeternum tempus, neque funes eius rumpentur.* et adiecit:
 Esai xxxiii 23 *Rupti sunt funes tui quia non ualuit arbor nauis tuae, inclinauerunt uela tua et non tollet signum donec tradatur in
perditionem.*

Iterum breuiter bipertitum ostenditur Christi corpus:
 Cant i 5 *Fusca sum et decora.* absit enim ut Ecclesia quae non habet
 Eph v 27 maculam aut rugam, quam Dominus suo sanguine sibi mun- 15
 davit, aliqua ex parte fusca sit nisi in parte sinistra per
 Ro ii 24 quam nomen Dei blasphematur in gentibus. alias tota speciosa
 Cant iv 7 est, sicut dicit: *Tota speciosa es proxima mea et reprehensio
non est in te.* etenim dicit qua de causa sit fusca et speciosa:
 Cant i 5 *Vt tabernaculum Cedar ut pellis Salomonis.*[¶] duo taber- § 866 Eug
 Ps cxix 5-7 nacula ostendit, regium et seruile: utrumque tamen semen
 Abrahæ; Cedar enim filius est Ismahel. alio denique
 loco cum isto Cedar, id est cum seruo ex Abraham, diutur-
 nam mansionem, sic ingemescit Ecclesia dicens: *Heu me
quoniam peregrinatio mea longinqua facta est, habitavi cum 25
tabernaculis Cedar, multum peregrinata est anima mea. cum
odientibus pacem eram pacificus, cum loquebar illis debella-
bant me. non possumus autem dicere tabernaculum Cedar
praeter Ecclesiam esse. ipse autem dicit tabernaculum
Cedar et Salomonis unde fusca sum inquit et decora; non 30*

1 eos] illos V utroque loco parceret] parceret R 2 assumpsit R
 (sic); adsumpsit V* 3 exacerbauerunt V* 4, 5 fuerunt contumaces V
 5 exacerbantes] exacerbauerunt V* 8 agitatuntur RV 11 non tollet]
 noll& R 13 ostendit breuiter bipertitum V 15 sibi] om V
 17 alias] alia V* 18 est...speciosa] om V*; add V^a supr lin 19 non]
 nulla V 20 ut 1^o] & V*; fusca sum et speciosa ut Eng tabernacula
 Eug caedar V semp pelles Eug cod opt 21 tamen] om V*; add
 V^b in mg 22 ismahel V (plene); ismahel R (sic) 24 ingemescit]
 ingemit V 27 loquebar] loquerer V 28 me]+gratis VM pos-
 sum V dicere autem V

RV enim Ecclesia in his qui foris sunt fusca est. hoc mysterio
 (M) Dominus in Apocalypsi septem angelos dicit, id est Eccle-
 siam septiformem, nunc sanctos et praeceptorum custodes,
 nunc eosdem multorum criminum reos et paenitentia dignos-
 ostendit. et in Euangelio unum praepositorum corpus di-
 uersi meriti manifestat dicens: *Beatus ille seruus quem adueniens dominus illius inuenierit ita facientem*, et de eodem:
Si autem nequam ille seruus, quem Dominus diuidit in duas partes. dico numquid omnem diuidet aut findet? denique
 non totum sed partem eius cum hypocritis ponet, in uno enim
 corpus ostendit.

Hoc itaque mysterio accipiendum est per omnes Scripturas sicubi Deus dicit ad merita Israhel periturum aut hereditatem suam execrabilem. apostolus enim copiose ita disputat, maxime ad Romanos, in parte accipiendum quicquid de toto corpore dictum est. *Ad Israhel* inquit *quid dicit?* *Tota die expandi manus meus ad plebem contradicentem.* et ut ostenderet de parte dictum, *Dico*, inquit, *Numquid reppulit Deus hereditatem suam?* *absit.* nam et ego Israhelitu sum ex semine Abraham tribu Beniamin. non reppulit Deus plebem suam quam praesciuit. et post quam docuit quem ad modum haec locutio intellegenda esset, eodem genere locutionis ostendit unum corpus et bonum esse et malum dicens: *Secundum Euangelium quidem inimici propter uos, secundum electionem autem dilecti propter patres.* numquid idem dilecti qui inimici, aut potest in Caifan utrumque conuenire? ita Dominus in omnibus Scripturis unum corpus seminis Abrahae in omnibus crescere et florere atque perire testatur.

1 qui] quae V* vid; q M 2 apocalypsim V dicit] om V*;
 add V corr supr lin 4 eosdem] + et V 9 numquid in V supr ras
 9,10 diuidit...findit...ponit V 10 non totum] pr totum V partem...
 ponet] cf Eug 867 11 corpus ost.] ras in V 12 mysterio] corpus V
 13 ad merita] merito V*; ob meritum V corr; ob merita M 16 quid]
 om V 19 hereditatem] plebem V 20 abrahae V 21 presciit V
 22 loquutio R semp intelligenda V*M esset] esse V* 25 patres]
 pares V* 26 in caifan] M; in eain R (sic); in causa V 27 in
 omnibus] omnibus gentibus VM

28 testatur] add EXPLICIT DE BIPERTITO DNI CORPORE | INCIPIT PROMISSIS (sic)
 ET LEGE REGVLA R rubro; EXPLICIT . LIBER . SECUNDVS . | INCIPIT LIBER . III . DE
 PROMISSIS ET LEGE V; DE CORPORE DNI BIPERTITO EXPLC. | INCIPIT DE PROMISSIS
 ET LEGE M

III. DE PROMISSIS ET LEGE.

52

Auctoritas est diuina neminem aliquando ex operibus ^{RV} legis iustificari potuisse. eadem auctoritate firmissimum est ^(M) numquam defuisse qui legem facerent et iustificantur.

^{Ro iii 19, 20} Scriptum est: *Quaecumque lex loquitur his qui in lege sunt dicit, ut omne os obstruatur et subditus fiat omnis mundus Deo, quia non iustificabitur ex lege omnis caro in conspectu eius. per legem enim cognitio peccati.* iterum: *Peccatum vestrum non dominabitur, non enim estis sub lege.* iterum: *Et nos in Christum credimus ut iustificemur ex fide et non ex operibus legis, quia non iustificabitur omnis caro ex operibus legis.* iterum: *Si enim data esset lex quae posset uiuiscare, omni modo ex lege esset iustitia.* sed conclusit Scriptura omnia sub peccato ut promissio ex fide Iesu Christi daretur creditibus. sed dicet quis: A Christo et infra non iustificat lex, suo tamen tempore iustificauit. huic occurrit auctoritas apostoli Petri, qui cum gentes a fratribus sub iugo legis cogerentur sic ait: *Quid temptatis Dominum inponere uolentes iugum super collum discentium quod neque patres nostri neque nos potuimus portare.* et apostolus Paulus: *Cum essemus inquit in carne passiones peccatorum quae per legem sunt operabantur in membris nostris ut fructum afferrent morti.* et contra idem apostolus dicit: *Iustitia quae ex lege est conuersata sine querella.* quodsi tanti apostoli auctoritas deesset, quid dici potuit contra testimonium Domini dicentis: ²⁵ *Ecce uere Israhelita in quo dolus non est.* quod etsi Dominus hoc testimonium non dignaretur perhibere, quis tam sacrilegus, quis tam tumore stuporis elatus diceret Mosen et

3 iustificare R 4 numquam] non V 5 scriptum est] om V*;
^{add} Vcorr supr lin 5, 6 dicit qui in lege sunt V 6 subditus]
 subiectus V 7 iustificatur V 8 cognitio] agnitio V pec-
 eatum] peccatx R* mox corr 10 in xpō V* et] om V* 11 quia]
^a qui R (a ab antiqua manu) 12 possit uiuiscari V* 13 esset]
 esse V* 18 uolentes] om V*; add Va supr lin 22 adferent V*
 23 mortui R 25 dicentis] dicens V* 26 et] om R 27 testi-
 monio V* 28 stupore R mosen] R (sic); moyesen V

RV prophetas uel omnes sanctos legem non fecisse aut justificatos non esse? cum et Scriptura dicat de Zacharia et uxore eius: *Erant iusti ambo in conspectu Dei ambulantes in omnibus mandatis et iustificationibus sine querella;* et 5 Dominus non uenerit uocare iustos sed peccatores. Luc 16
Mt ix 13

Lex autem quomodo iustificare potuit a peccato, quae ad hoc data est ut peccatum multiplicaretur? sicut scriptum est: *Lex autem subintravit ut multiplicaretur peccatum.* illud 10 Ro v 20 autem scire debemus et tenere: numquam omnino intercepsum esse semen Abrahæ ab Isaac usque in hodiernum diem. semen autem Abrahæ non carnale sed spiritale, quod non ex lege sed ex promissione est. alterum enim semen carnale est, quod est ex lege a monte Sina quod est Agar in seruitutem 15 Gal iv 24 generans. *ille quidem qui de ancilla carnaliter natus est,* n 23 *qui autem ex libera ex promissione.* non esse autem semen Abrahæ nisi quod ex fide est apostolus dicit: *Cognoscitis ergo quoniam qui ex fide sunt hi sunt filii Abrahæ?* et iterum: *Vos autem fratres secundum Isaac promissionis filii estis.* Gal iv 28

Semen ergo Abrahæ non ex lege sed ex promissione est, 20 quod ex Isaac iugiter mansit. si autem constat semen Abrahæ ante legem fuisse, et illud esse semen Abrahæ quod ex fide est, constat et quia numquam fuit ex lege. non enim potuit et ex lege esse et ex fide. lex enim et fides diuersa res est, quia lex non est fidei sed operum sicut 25 scriptum est: *Lex non est ex fide, sed Qui fecerit ea uiuet in eis.* Abraham ergo fide filios semper habuit, lege numquam. *Non enim per legem promissio est Abrahæ aut semini eius ut heres esset mundi, sed per iustitiam fidei.* si enim qui per legem ipsi sunt heredes, euacuata est fides, abolita est 30 promissio; lex enim iram operatur. si ergo nec fides nec promissio Abrahæ destrui ullo modo potest, ab ortu suo

2 et] om V zaecharia V 4 iustificationibus]+di V
 querela R*; quaerella V* 10 isaac] R*; issac R*: fortasse scribendum
 Isac in hodiernum diem] ad hodiernum V 11 non carnale] add
 Vcorr supr lin 13 sinai] sinai R seruitute V 14 de] ex V
 18 autem] om V* 20 isaac] issac R* 21 semen abrae V 22 et]
 om V 23 et 1°] om V 25 est ex] et ex R* mox corr 26 semper
 filios V 27 per legem] ex lege V 29 euauenata] uacua V 30 abolita]
 et uacua V 31 ullo modo] om V

iugiter mansit. nec data lege impedita est quo minus RV
 Abrahæ filii secundum promissionem fide generarentur. (M)
 cf Gal iii 17 dicit enim apostolus *post cccc et xxx annos* datam legem
 nb 18 non obfuisse nec destruxisse promissionem. *Si enim ex lege,*
non iam ex promissione; Abrahæ autem per re-promissionem 5
donauit Deus. et alio loco: *Lex ergo aduersus promissa?*
absit. videmus legem ad promissionem non pertinere nec
 aliquando alteram in alteram in peguisse sed utramque ordinem
 suum tenuisse. quia sicut lex numquam fidei obfuit, ita nec
 Ro iii 31 fides legem destruxit, sicut scriptum est: *Legem ergo de-* 10
struimus per fidem? absit, sed legem statuimus, id est
 firmamus, inuicem namque firmant.

Ergo filii Abrahæ non ex lege sunt, sed ex fide per
 re-promissionem. quaerendum autem quem ad modum hi
 qui ex operibus legis negantur potuisse iustificari, in lege 15
 positi et legem operantes iustificati fuerint. quaerendum
 praeterea cur post promissionem fidei, quae nullo modo
 destrui potest, data est lex quae non est ex fide, ex cuius
 Gal iii 10 operibus nemo iustificaretur quia *quotquot ex operibus legis*
sunt sub maledicto sunt. scriptum est enim: *Maledictus qui* 20
non permanserit in omnibus quae scripta sunt in libro legis ut
faciat ea.

Apostolus denique huic quaestioni prospiciens, cum
 assereret omni modo filios Abrahæ dono Dei semper fuisse
 per fidem non per legem factorum, ex alterius persona 25
 Gal iii 19 respondit sibi dicens: *Quid ergo lex factorum?* id est, si ex
 fide filii cur data est lex factorum, cum sufficeret promissio
 generandis filiis Abrahæ et fide nutrientis, *quia Iustus ex*
fide uiuit? ante quam enim se interrogasset *Quid ergo lex*

1 impedita R	2 fide] fidem V*	3 quadrin-
gentos et triginta V	4 distruxisse V*	5 iam non V
promissionem] promissionem V* mox corr		6 promissa] + di V
7 uidimus V	promissionem] promissā V	8 impegisse R
utraq. RV	9 numquam fidei] fide" numquam R (cf p 35 ²⁸)	10 distr-
V scmp	14 promissionem V	quemammodum R (vid Appx II)
15 lege] legem V*	16 legem] pr in V*	17 quae] quem V
21 permanserit] manserit V	23 questioni RV corr	24 adserer& V*
25 personam V*	26, 27 id est...factorum] V supr lin	28 nutrientis]
		nutriendi V

RV factorum, iam dixerat ut uiuerent qui ex lege iustificari non
^(M) possent hoc modo: *Quoniam autem ex lege nemo iustificatur apud Deum, iustus autem ex fide uiuit.* ostendit propterea dictum esse per prophetam *ex fide uiuit*, ut manifestum fieret quem ad modum uiuerent qui legem facere non potuissent.

Sed minus liquet quid sit *Iustus ex fide uiuit*. non enim potuit quisquam iustus in lege positus uiuere nisi opera legis fecisset et omnia opera; sin minus maledictus esset. dedit Deus legem: dixit *Non concupisces*. statim ^{Ro vii 7, 8} occasione accepta peccatum per mandatum operatum est omnem concupiscentiam. necesse est enim passiones peccatorum quae per legem sunt operari in membris eius qui in lege est. propterea enim data est *ut abundaret peccatum*, ^{Ro v 20} ^{cf Ro vii 14–23} ^{1 Co xv 56} quia *virtus peccati lex*. uenundatus autem *sub peccato ium* non quod uult operatur bonum, sed quod non uult mulum, consentit enim legi secundum interiorem hominem. expugnat autem altera lege membrorum trahiturque captiuus neque aliquando liberari potuit nisi sola gratia per fidem. est autem crimen magnum perfidiae non attendisse genus armorum quibus violentia peccati expugnaretur: contra magnificae fidei est inquisisse et uidisse. est ergo sacrilega mens et male de Deo sentiens quae, cum legem nullo modo humanitus posse fieri et ad ulciscendum paratam uideret, non intellexit esse aliquod remedium uitae, nec fieri potuisse ut bonus Deus qui sciebat legem non potuisse fieri alterum uitae aditum non reliquisset, et aduersum homines quos ad uitam fecerat undique uersum uitae clusisset.

2 possint V* autem] ait R 3 deum] R* vid; dnm R^a
 autem] om V* 3, 4 ostendit...uiuit] add V ad calc pag 5 quem-
 animodum R potuissent] possint V*; possent V* 7 liquet lie&
 V uiuet Vcorr (uiuit V*) 10 dixit pr et V 11 occasio-
 nem acceptam V* peccatum] om V* 14 abund& R; habundar&
 V* 16 non quod] quod non V* non 2o] in V supr lin
 18 altera lege] alteram legem R; aliter lege V 19 sola gratiam V* vid
 20 attendisse V* 21 contra] & e contra V^a; e contra M 22 mag-
 nifice RV 23 legem] lege R 24 ad ulciscendum] adulescendum
 R; ad ulciscendo V* mox corr 25 esse] om R*; add R^a supr
 lin remedio V* fortasse recte 27 alteram R aduersus
 V* vid 28 clausisset V (et infr clausisse)

hoc fides non tulit, non admisit, sed cum infirmitate carnis ^{BV}
 et uirtute peccati urgueretur dedit Deo claritatem. sciens ^(M)
 Dominum bonum et iustum et uiscera miserationis suae
 contra opera manuum suarum non clusisse, intellexit esse
 iter ad uitam et facienda legis remedium uidit. Deus ⁵
 enim cum diceret *Non concupisces* non nudauit quem ad
 modum id prouenire posset, sed seuere atque decise dixit
Non concupisces: quoniam id fide repperendum reliquit.
 si enim mandaret a se prouentum postulari, et legem de-
 struxerat et fidem. ut quid enim legem daret, si legem in ¹⁰
 omnibus facturum polliceretur? aut quid fidei relinquaret,
 si fidem auxilium pollicendo praeueniret? nunc autem bono
 fidei dedit legem ministram mortis, ut amatores uitiae fidei
 uitam uiderent, et iusti fide uiuerent qui opus legis non ex ⁵³
 sua uirtute sed ex Dei dono fieri posse crederent. lex enim ¹⁵
 a carne fieri non potest; quaecumque facta non fuerit
 punit.

et Ro vii 13

Quae ergo spes homini facienda legis et fugienda mortis
 Ro viii 7-9 nisi opis et misericordiae Dei, quam fides inuenit? *Caro*
legi Dei subiecta non est, neque enim potest. qui autem in ²⁰
carne sunt Deo placere non possunt. uos autem non
estis in carne sed in spiritu, si quidem Spiritus Dei in
uobis est. si quis autem Spiritum Christi non habet, hic
non est eius. ostendit Spiritum Dei et Christi idem
 esse. ostendit praeterea qui Spiritum Dei habuerit in ²⁵
 carne non esse. si ergo unus est Spiritus Dei et Christi,
 prophetae et sancti qui Spiritum Dei habuerunt Spiritum
 Christi habuerunt. si Spiritum Dei habuerunt, in carne
 non fuerunt; si in carne non fuerunt, legem fecerunt: quia
 caro est inimica in Deum et *legi eius subiecta non est;* ³⁰

1 adm. R *hoc loco (rid Appx ii)* 1, 2 carnis et uirtute] om R 2 ur-
 gueretur] R*V*; argueretur *Rcorr*; urgueretur V *nunc* 4 non] add V*
supr lin 6 denudauit V *nunc*; -abit V* rid 6, 7 quemammodum R
 7 possit V* dicise V* 8 *concupiscis* V* relinquit V*
 9, 10 distruxerat V* 10 si] + se M 11 facturum VM
 relinqueretur V 13 fide] fidem R 15 dono] donum V* 16 quae-
 cumque] quicunque V*; quae cum *Vcorr* 18 hominis V* rid 19 opis]
 V*; opes R *Vcorr* 27 qui] quo V (=quoniam) 29 si in carne non
 fuerunt] om V fecerunt] pr non R

RV qui ergo ad Deum confugit accepit Spiritum Dei, quo accepto mortificata est caro; qua mortificata potuit facere legem spiritualis, liberatus a lege: *quia iusto non est lex posita;* et ^{1 Tim 19} iterum: *Si Spiritu Dei agimini non estis sub lege.* ^{Gal v 18}

⁵ Qua re manifestum est quia patres nostri qui Spiritum Dei habuerunt non fuerunt sub lege. quamdiu enim quis in carne est, id est Spiritum Dei non habet, dominatur eius lex. si autem tradiderit se gratiae, moritur legi et facit in illo legem Spiritus, mortua carne quae legi Dei subiecta esse non potest. quod enim gerebatur id etiam nunc geritur. non enim quia sub lege non sumus cessavit interdictio illa concupiscentiae et non magis aucta est; sed nos in reuelatam gratiam concurrimus per fidem, edocti a Domino opus legis de eius misericordia postulare et dicere: *Fiat uoluntas tua,* ^{Mt vi 10, 13} ¹⁵ et *Libera nos a malo;* illi autem in non reuelatam per eandem fidem coacti metu mortis, quam ministra lege parato gladio intentari uidebant.

Lex data est donec ueniret semen cui promissum est et ^{Gal iii 19} euangelizaret fidein. antea uero lex cogebat in fidem, quia sine lege non possit exprimi fides ad exquirendam Dei gratiam, eo quod peccatum uirtutem non haberet. data uero lege *passiones quae per legem sunt operabantur in membris Ro vii 5 nostris* urgentes in peccatum, ut uel necessitate uergueremur in fidem quae imploraret gratiam Dei in auxilium tolerantiae. custodiam carceris passi sumus, legem minantem mortem et undique uersum insuperabili muro ambientem, cuius ambitus sola una ianua fuit gratia. huic ianuae custos fides praesidebat, ut nemo illum carcerem effugeret, nisi cui fides aperuisset; qui hanc ianuam non pulsaret intra septum legis morem retur. legem paedagogum passi sumus, qui nos cogeret

2 qua] quix V* 3 lex] om V 4 spiritu] spm V 5 est]
 om V 11 cessauit]+enim V* mox eras 19 euangelizare V
 in fide V 20 sine] siue R ad exquirendam] acquirendam R
 21 uirtutum R 23 urgentes] V*; urgentes V^a; urgentem R
 urgeremur RV^a 24 in fide V imploraret V in auxilio V
 26 insuperabile V 27 custus V 27, 28 praesidebat] presidebat
 R (sic); cf p 20¹⁰ ubi 'ur' irrepit ante 'ut' 29 qui] pr et V
 septum] sepultum V*

studere fidei, qui nos cogeret in Christum. dicit enim apostolus propterea datam legem, ut nos custodia sui concluderet in fidem, quam futurum erat reuelari in Christum qui est *finis legis*, quo uixerunt omnes qui fide gratiam Dei ex quisierunt. *Prius inquit quam ueniret fides, sub lege custodiebamur conclusi in eam fidem quam futurum erat reuelari. lex itaque paedagogus noster fuit in Christo, ut ex fide iustificaremur.*

Lex inquam fidei erat demonstratrix. sed dicit quis: Si in utilitate fidei data est lex, cur non ab origine seminis Abraham, si quidem iuge fuit? re uera iuge fuit: iugis et fides ut genitrix filiorum Abraham, iugis et lex per dinoscitiam boni et mali. sed post promissionem filiorum Abraham, multiplicatis eis secundum carnem, multiplicandum erat et semen Abrahame quod non est nisi ex fide. quae multiplicatio euuenire non posset sine adiutorio legis multiplicatae, ut multitudo in fidem necdum reuelatam ut iam dictum est uel necessitate deduceretur. prouidentia itaque Dei factum est augendo gubernandoque semini Abraham, ut seueritate et metu legis multi compellerentur in fidem, et semen fulciretur usque ad fidei reuelationem. *Lex autem subintroiuit ut multiplicaretur peccatum. ubi inquit multiplicatum est peccatum superabundauit gratia.* non dixit *data est* sed *superabundavit.* ab initio enim data est per Christum fugientibus legis molestias atque dominium. abundauit autem multiplicata lege, superabundauit uero in omnem carnem reuelata in Christum, qui ueniens restaurare quae in caelo et quae in terra euangelizauit fidem his qui proxime et qui longe, id est peccatoribus Israhel et gentibus. iusti enim Israhel ex fide in eandem fidem uocati sunt. idem namque Spiritus, eadem

Ro v 20

cf Eph i 10,
Eph ii 17

1	xpo V	2	nos] non V	concludere V*	3	xpo V
4	uixerunt] fixerunt R	fide gratiam]	fidem gratiae V		5	inquit]
				iustificaremur] iustificard&ur R		
				7, 8 iustificaremur] iustificard&ur R		
10	ab originix V*	15 nisi] om V	16 posset] posse R; possit V			
	adiutorium V*	ut] et V	17 ut iam] sicut iam V	18 factum		
			est] scm ē V (= sanctum est)	20 fulceretur V*	21 subintroiuit]	
			subintravit VM	22 inquit V*	23 gratiam V	data est] nata
			ē V	23, 24 superhabundauit V*	26 lege] legem V	reuelat-
				30 eandem] eadem V		am R

RV fides, eadem gratia per Christum semper data est, quorum plenitudo ueniens remoto legis uelamine omni genti largitus est, quae modo non genere a futuris differebant. aliter enim numquam fuit semen Abrahae.

5 Quod si quisquam praeter haec iustificatus est, filius Abrahae non fuit. quoniam filius Abrahae dici non potest, si ex lege et non sicut Abraham ex fide iustificatus est. ab eadem namque imagine gratiae et spiritus in eandem transisse Ecclesiam docet apostolus dicens : *Nos autem omnes reuelata facie* ^{2 Co iii 18}
 10 *gloriam Dei speculantes in eandem imaginem commutamur a claritate in claritatem.* dicit et ante passionem Domini gloriam fuisse et negat ex lege excludi, id est exprimi, produci, effici, potuisse. unde manifestum est ex fide fuisse. *Vbi ergo* ^{Ro iii 27}
 inquit *gloriatio? exclusa est. per quam legem? numquid*
 15 *operum? non: sed per legem fidei.* Quid enim Scriptura ^{Ro iv 3}
 dicit? credidit Abraham Deo et deputatum est ei ad iustitiam.
 in gloriam ex eadem gloria transiuiimus quae non fuit ex ^{cf 2 Co iii 18}
 lege. *si enim ex operibus,* fuit gloria, *sed non ad Deum.* ^{cf Ro iv 2}

Etenim impossibile est sine gratia Dei habere aliquem
 20 gloriam. una est enim gloria et uno genere semper fuit.
 nemo enim uicit nisi cui Deus uicerit, quod non est in lege
 sed qui fecerit; in fide autem infirmum facit Deus aduersarium nostrum, propterea *ut qui gloriatur in Domino glorietur.* ^{1 Co i 31}
 si enim quod uincimus nostrum non est, non est ex operibus
 25 sed ex fide, et nihil est quod ex nobis gloriemur. nihil enim
 habemus quod non accepimus. si sumus, ex Deo sumus, ut
 magnitudo uirtutis sit Dei et non ex nobis. omne opus nostrum fides est, quae quanta fuerit tantum Deus operatur
 nobiscum. in hoc gloriatur Salomon, scisse se non ex homine
 30 sed ex Dei dono esse continentiam. *Cum sciui* inquit ^{sap viii 21}

2 gente R 8 imaginem R spiritus] spu V* vid; spu V nunc
 eadem V* 9 dicens] dicxxx R* reuelatam faciem V
 10 eadem V* 14 inquit V* gloriatio]+ tua R numquid] pr
 et V 16 deputatum] reputatum V est] om V ad] in V
 17 in gloriam] om in V 18 gloria] gloriā V*; habet gloriā Vcorr
 deum] dn̄m R 19 aliquem] aliquam V 20 gloria] gloriā V*
 22 deus infirmum facit V 23 ut] om V 25 et nihil] nihil V
 26 accipimus R 29 nobiscum] scripti; in nobis. cum RV se]
 om V 30 continentiam] pr omnē V; hominis continentiam Vcorr

quoniam aliter non possum esse continens nisi Deus dederit, et hoc RV ipsum autem erat sapientiae, scire cuius esset hoc donum, adii Dominum et deprecatus sum. iudicio Salomonis credendum est non ex operibus sed gratia Dei omnes iustificatos, qui scierunt opus legis a Deo impetrandum quo possent gloriari.

^{1 Co i 29} *dicit autem apostolus quem ad modum *omnis caro non glorietur in conspectu Dei*: mali omni modo quod Deum non*

^{1 Co i 28-31} *cognouerint, iusti quod non suum sed opus Dei sint. Inutilia inquit et abiecta elegit Deus, quae non sunt ut quae sunt euacuaret, ut non gloriatur *omnis caro in conspectu Dei*. ex 10 ipso autem uos estis in Christo Iesu, qui factus est nobis sapientia a Deo et iustitia et sanctimonia et redemptio, ut secundum quod scriptum est: qui gloriatur in Domino gloriatur.*

^{Eph ii 8-10} *et iterum: *Gratia estis saluati per fidem. et hoc non ex uobis, Dei donum est; non ex operibus ne forte quis gloriatur.* ipsius enim sumus figmentum creati in Christo.*

Sic nulla caro aliquando ex lege, id est ex operibus, iustificari potest, ut omnis iustus ex Deo gloriari haberet. est aliud quo nemo gloriaretur in conspectu Dei. Deus enim sic

^{Iob xiv 4, 5} suis operatur ut sit quod et dimittat, *nemo est enim mundus 20*

^{Ps cxlii 2} *a sorde nec si unius diei sit uita eius. et Dauid dicit: Non introeas in iudicio cum seruo tuo, quoniam non iustificabitur coram te omnis uiuens.* et Salomon in prece dedicationis

^{3 Regn viii 46} *templi: Non est inquit homo qui non peccauit. iterum: Tibi*

soli deliqui, et: Quis enim gloriabitur castum se habere cor, 25 aut quis gloriabitur mundum se esse a peccato? parum fuit de casto corde, id est a cogitationibus, nisi et a peccato mun-

dum se nemo gloriaretur. omnis uictoria non ex operibus sed

^{Ps cii 4} *Dei miseratione conceditur, sicut scriptum est: Qui coronat 54*

1 quoniam] quia V 2 autem] om V hoc donum esset V

3 depraecatus R 5 impetrandum] implendum V possint V

6 quemammodum R 8 opus dei] di opus V sint] R*

sunt R* 10 euacuaret ut] conieci; euacuar&urut R*; euacuarentur ut

Rcorr V; euacuet Sp 567 not = καταργήσῃ: cf p 17²⁸ in conspectu di

omnis caro V 11 nobis] uobis V 13 gloriaret] gloriætūr V (sic)

19 quo] quod V 20 demittat R 23 coram te] in conspectu

tuo V prece dedicationis] praedicationis V 25 deliqui] de-

linqui V (sic); peccauit R et: quis] om et V 27 corde casto V

a 2^o] om V 28 se] om V ex] om V 29 qui te coronat V

Rv te in misericordia et miseratione. et mater martyrum filio
 (M) suo sic dicit: *Vt in illa miseratione cum fratribus te recipiam.* 2 Mach vii 29
iusti autem perfecerunt uoluntatem Dei uoto atque conatu
quo nituntur et concupiscunt Deo seruire.

5 Non est bene et melius in lege, quae si iustificasset omnes
iusti unius essent meriti, quia parem de omnibus exigit ob-
seruationem; sin minus operaretur maledictio. sin autem
disparis erant meriti—quis quantum credidit sibi dari tantum
*gratiae Dei miserantis accepit,—ergo transformati *a gloria in* 2 Co iii 18*
 10 *gloriam sicut a Domini Spiritu, id est ex eodem in eundem.*
tale est enim quia post Christum fides data est quale quia et
Spiritus Sanctus, cum semper omnes prophetae et iusti eodem
Spiritu uixerint. non enim aliter uiuere potuerunt quam
Spiritu fidei. quotquot enim sub lege fuerunt occisi sunt,
 15 *quia littera occidit Spiritus autem uiuificat.* et tamen dicit 2 Co iii 6
Dominus de eodem Spiritu: Nisi ego abiero ille non ueniet, Ioh xvi 7
cum et apostolis iam dedisset eundem Spiritum. apostolus
autem sic dicit eundem Spiritum apud antiquos fuisse: Ha- 2 Co iv 13
bentes autem eundem Spiritum fidei, sicut scriptum est: credidi
 20 *propter quod locutus sum.* eundem Spiritum fidei dixit habu-
isse eundem qui dixit: credidi propter quod locutus sum, et
id confirmat dicens: Et nos credimus ideoque et loquimur. 2 Co iv 13
dicendo et nos ostendit et illos eodem Spiritu fidei credidisse.
unde manifestum est quia haec iusti non ex lege sed Spiritu
 25 *fidei semper habuerunt.*

Et quicquid per Dominum uenit plenitudo est, cuius pars
 fuit per eundem, sicut paruulus qui, cum nihil minus habeat
 a uiro, tamen uir non est, et per incrementa non nouorum sed
 eorundem membrorum in eum uenit plenitudo corporis, ut

1 miseratione et misericordia V	2 in illa] illa V	fratri-		
bus]+tuis V	5 bene] om V	iustificassent R*, sed n exp Rcorr		
7 sin autem] si autem V	8 disparis erant R; disparis erat V	9 ergo]		
om V	a] om V	10 domini] di V	11 et] om V	17 apostolis]
apostolos R; apł:s V nunc	18 sie dicit] xx dicit V*	aput V*		
19 sicut] sicr V* mox corr in scribendo	20 loquutus R	20, 21 eun-		
21 dem spiritum...locutus sum] om R	20 fidei] V supr lin	22 ideo-		
que] propter quod R; cf Nov de Trin p 630	24 spiritu] spx R*; spu	que]		
R nunc	26 dominum] donū R	29 eorundem] eorum R		

cf Ioh vii 39 sit perfectus idem tamen qui fuerat parvulus. re uera *non erat* RV
Spiritus Sanctus ante passionem Domini, sed in illis qui per (M)
 ipsum praesentem credebant, ut in ipso uictore et cuncta
 cf Eph i 13 perficiente *signati* perficerentur. nam iusti quos hic innenit
 habuerunt Spiritum Sanctum, ut Symeon et Nathanael et 5
 Zacharias et Helisabeth et Anna uidua filia Fanuhel.

Promissio ergo a lege separata est, neque cum sit diuersum misceri potest, nam conditio infirmat promissionem.
 cogimur autem nos loqui ea quae sine igne doloris audire non possumus. dicunt enim quidam, qui promissionum firmatatem et quae ex lege est transgressionem nesciunt, promisso quidem Deum Abrahae omnes gentes, sed saluo libero arbitrio, si legem custodissent. et si pericula imperitiae quorundam in eorum salutem patefacere prodest, sed cum de Deo omnipotente sermo est moderari dicenda debemus, ne silenda 15
 refutando memoremus, et ex ore nostro aliena licet audiantur. quare cum tremore loquentes sua cuique pericula consideranda relinquimus.

Ro iv 21

Manifestum est praescisse Deum futuros de libero arbitrio quos Abrahae promisit aut non futuros. alterum est duorum : 20
 si futuros finita quaestio est, si non futuros fidelis Deus non promitteret. aut si hoc est statutum apud Deum tunc promissos dare si promissi uelint, profecto diceret, ne seruus eius *credens quia quod promisit Deus potens est et facere ludificaretur* Abraham. promissio autem illa est quae nihil 25
 conditionis incurrit, sin minus nec promissio est firma nec fides integra. quid enim stabile remanebit in Dei promissione aut in Abrahae fide, si id quod promissum et creditum est in eorum qui promissi sunt penderet arbitrio? ergo et Deus alienum promisit et Abraham incaute credidit. ut quid 30

1 non erat] + in eo V	3 in ipso] ipso V	5 simeon V
nathanael] Rcorr; nathanithel R* vid; natanahel V		6 helisabeth]
R*; helizabeth Rcorr; elisab&h V	8 nam] non V	9 cogemur R
11 transgressione V*	14 in eorum] iustorum V	salute V
16 refutando] reputando V	17, 18 consideranda] om R	19 praescisse V*
21 fidelis] fideles V	22 statutum] statum R* mox corr	
23 uelint] uellent V	24 deus] om V	27, 28 et] om V
aut] R <i>supr ras</i> ; (Qxxxxx ... R*)		29 penderet] pend & R

RV etiam ipsa promissio debitum post modum facta est dicente
 (M) Deo: *Benedicentur in te omnes gentes terrae, pro eo quod* ^{Gen xxii 18,}
audisti uocem meam et non pepercisti filio tuo dilecto propter
me? quia autem ex his quibusdam facile est et aduersum
 5 Abrahae meritum liberi arbitrii calumnia strepere, etiam
 post mortem ipsius Abrahae debitorem se eius confirmat
 Deus, et propter cum se statuturum quod eius filio promitte-
 bat dicens: *Ero tecum et benedicam te: tibi enim et semini tuo* ^{Gen xxvi 3-5}
dabo terram hanc; et statuam iurationem meam quam iuraui
 10 *Abrahae patri tuo, et multiplicabo semen tuum sicut stellas*
caeli, et dabo tibi et semini tuo omnes gentes terrae, pro eo quod
audiuit Abraham pater tuus uocem meam. ecce firmatum est
 debitum Abrahae, non enim potuit per liberum arbitrium
 post mortem amittere quod uiuus meruerat.

15 Noluerunt autem gentes credere. quid faciet Abraham
 cui debetur? quomodo accipiet fidei et temptationis suae
 debitum, cuius debitore Deo securus fuit? cui si dictum esset
 Dabo quod promisi et reddam quod iuraui si uoluerint gentes,
 non crederet sed expectaret fortuitum. si conditione opus
 20 est cum operario esse potest non cum mercede. operarius
 enim potest uelle accipere aut nolle, non merces redi aut
 non reddi. omnes enim gentes in mercedem fidei datae sunt
 Abrahae sicut Deus dicit: *Merces tua multa est.* non enim ^{Gen xv 1}
 si futuri essent et non quia futuri erant promisit. quia non
 25 propter fidem Abrahae placuit Deo saluas fore omnes gentes,
 quas non ante fidem Abrabae sed ante mundi constitutionem
 possedit. sed quaesiuit fidelem cui id donaret ex quo esset
 quod futurum statuerat. Abraham ergo non id meruit ut
 essent sed ut per ipsum essent qui futuri erant quos Deus
 30 elegerat, et *conformes imaginis filii sui futuros esse praeui-* ^{Ro viii 29}
derat. in Genesi namque de praescientia Dei omnes gentes

1 ipsa] in ipsa R 1, 2 dicente deo] dicendo V (*sic*) 4, 5 quia
 autem...abrahae] R *supr ras* (Qxxxx ... R*) 4 quia] ne qui V
 quibusdam] quibus V 5 meriti V 6 eius] ipsius V 7 statu-
 turum] staturum R 14 uiuus] iuuus R* 16 debetur] debitur R
post ras 17 debitore] debere V 19 expectare V* *mox corr*
 21 merces] mercis V *ut infra* 23 mercis R*V 27 id] om R*M
 28 quod] cui id V 29 sed ut per ipsum essent] om R

Gen xviii 18, Abrahae promissas Scriptura testatur dicens: *Abraham au- RV
tem fiens fiet et erit in gentem magnam et multam, et benedi- (M)
centur in eo omnes gentes terrae. sciebat enim quia disponebat
Abraham filiis suis et domui suae post se, et custodient vias
Domini facere iustitiam et iudicium, ut superducat Deus in 5
Abraham quaecumque locutus est ad eum.*

cf Esai i 19 Inuenimus autem et conditions ut: *Si me audieritis et
uolueritis. ubi praescientia Dei, ubi firmitas promissionis in
huiusmodi conditionibus? dicit etiam apostolus propterea ex
fide et non ex lege datam esse promissionem ut firma esset 10*

Ro iv 15, 16 promissio. *Lex inquit iram operatur; ubi enim non est lex
neque transgressio est. propterea ex fide ut secundum gratiam
firma esset promissio omni semini. recte ut firma esset pro-
missio, adiecta enim conditione non est firma. satis enim
stultum est et proteruum credere in totum corpus conuenire 15
quod bipertito corpori dicitur. absit ut his dicat Deus si me
audieritis quos sciebat audituros, et quos antequam faceret
nouerat in imagine Dei perseueraturos, quos et promisit. non
est data conditio, id est lex, nisi impiis et peccatoribus, ut aut
ad gratiam confugiant aut iustius puniantur si irritam fecerint. 20*

1 Tim i 9 ut quid lex ad iustos quibus *lex posita non est*, qui propatio
Deo legem sine lege faciunt, qui liberi Deo seruunt, qui ad
imaginem et similitudinem Dei et Christi uiunt? uolentes
boni sunt. qui enim sub lege est metu mortis non est aper-
tus homicida; non est talis misericors, non est imago Dei. 25
dispicet illi lex sed metuet ultricem, nec perficere potest,
quod non uoto sed necessitate faciendum putat. tradatur
necessere est propriae uoluntati, ut uoluntatis profecto pae-
mium recipiat qui animam non miscuit uoluntati Dei. dis-

4 domui suae] domus suae V 4, 5 et custodient...facere] ut custo-
diens...faceret R (sed cf LXX) 7 et 1^o] om R; ut R^b supr lin 9 etiam]
enim V 11 inquit V* 14 adiecta] aiecta V* condicione V
(uid Appx ii) 15 et proteruum] & ppeum V (=et propter eum); V^b exp
has litteras corruptas 17 et] om V 18 in] om V 19 data
data V* (corr a V*) 20 irritam] irritum V 20, 21 fecerint ut] fecerunt
R*, -rint R^a 21 non est posita V 22 qui liberi deo seruunt]
om RM 24, 25 non est apertus homicida] om V 26 metuet] timet V
27 tradatur] traditur R 28 ut uoluntatis] V*; om R; ut uoluntas Vcorr
profecto] pro facto V 29 dei] om R

RV plieet illi quod Deus noluit. etenim uoluntate malus est qui
 (M) necessitate bonus est. lex operi impedimento est non uolun-
 tati. non est coniunctus Deo qui si mali poena non esset
 5 malum sequeretur; nec uoluntatem Dei facit qui gemit quod
 non suam faciat. et non est misericors qui timet esse crude-
 lis: sub lege est, seruus est. non furtum odit sed poenam
 metuit. furetur autem necesse est persuasus et uictus, quia
 carnalis est sub uirtute peccati, Spiritum Dei non habens.
 qui autem amat bonum imago Dei est et fide dominica uiuit,
 10 ut heres iam non sit ancillae filius qui accipit legem in ^{cf Gal iv 30}
 timorem, sed liberae secundum Isaac qui *non accepit spiritum Ro viii 15*
seruitutis in timorem sed adoptionis filiorum clamantem Abba
pater. qui diligit Deum non timet seruiliter. scriptum est:
Timor non est in dilectione, sed consummata dilectio foras ^{1 Ioh iv 18}
 15 *mittit timorem. quoniam timor poenam habet, qui autem timet*
non est consummatus in dilectione. timor enim seruilis cum
 odio est disciplinae, filii autem cum honore patris.

Aliud est timere ex lege, aliud honorare pro ueneratione
 tremenda Dei maiestatis. eiusmodi similes sunt patri suo
 20 qui in caelis est, commemorati et edocti amant bonum ode-
 runt malum. non metu fugiunt malum, non necessitate faci-
 unt bonum; sine lege sunt, liberi sunt, ipsi promissi sunt.
 55 non ipsis dicitur Si me audieritis. cui dicitur Si me audieritis
 potest et non audire; numquid conuenit in eum quem Deus
 25 ante mundum praeuidit auditurum? et iusti quidem *quos Ro viii 29*
 Deus *praesciuit* sunt in ista lege. dicitur et ipsis Si me
 audieritis, sed alia causa, non quia possunt non audire, sed ut
 semper solliciti sint suae salutis, incerti exitus sui. non
 enim securus est unusquisque ex numero se esse *praesci-*
 30 *torum*, apostolo dicente: *Ne ipse reprobis fiam.* non est ergo ^{1 Co ix 27}
illis irae operatrix ista lex sed fidei exercitium, quo iugiter

2 impedimento R	5 suam] sua R	7 quia] qui V
9 et] om V	10 ut...sit] et...est V	11 timorem]
timore V	12 in timore V	adoptionem V
dilectu V	18 honorare] om V	21, 22 faciunt] faciant V*
25 ante] om V	24 et non] etenim V	23 cui
28 incerti] et certi V	29, 30 praescitorum] praesciturum V*	conueniet V
31 ope-	quo] quod R	27 alia] ad alia R
ratrix rix V* (sic) mox corr		

Dei gratiam quaerant laborantes ut perficiatur quod in illis RV
Deus praeuidit, et de libero arbitrio fuerint ad uitam desti-
nati. alias impossibile est non audire eum quem Deus audi-
turum praeuidit, promisit, iurauit.

In quam uero partem lex proprie conueniat, licet uni s
detur corpori, Dominus in Euangelio declarat dicens aposto-

Ioh xiii 17, 18 lis: *Si haec scitis beati estis si feceritis ea. non de omnibus uobis dico; ego scio quos elegi.* magna breuitas ostendentis unum corpus et separantis! si enim diceret: Non de uobis dico, aut: Non de omnibus dico, non ostenderet unum corpus. nunc autem non de omnibus uobis dico ostendit quia et si non de omnibus de illis tamen dixit, sicut quis dicat Non de toto te dixi. duo autem corpora mixta sunt uelut unum, et in commune unum corpus laudatur aut increpatur. sicut in Exodo, cum quidam contra uetitum sabbati exissent manna 15 colligere, ait Deus Moysi: *Quousque non uultis audire legem meam,* cum Moses semper audierit?

Ex xvi 28 Quid de illa lege dicemus quae aperte promissioni uidetur
cf Esaï xlviij aduersa? sicut scriptum est in Esaia: *Si me audisses Israhel, 18, 19 esset sicut harena maris numerus tuus.* ecce increpatur 20 Israhel quod uitio suo non fuerit factus sicut harena. superest intellegere quia si semper non audierit semper exiguis erit. et ubi firmitas promissionum? sed hoc fit quia prius uolumus intellegere quam credere et fidem rationi subicere. si autem credamus omni modo ita fieri ut Deus iurauit, dabit 25 rationem fides quam perfidum est rationem quaerere, et intellegemus firmitatem magis esse promissionum quam putamus infirmitatem. hoc enim dictum *si me audisses Israhel* commemoratio est iustitiae Dei et conformatio promissionum,

1 gratia V*	2 libero] libero R (sic)	fuerint] fuerunt R
ad uitam] in uitam V	5, 6 uni detur] uidetur R	7 scitis] V ^b
supr ras 10 aut non de omnibus dico] om R		ostendere V*
13 autem] enim V uelut] uel R (=uel); uelat V	14 commune]	
commone R (cf p 5 ¹¹); commate V	15 sabbati] sabbatis V	exissent]
exisse ut V*; exisset ut V corr	16 colligeret V	17 moses] moyses V
18 dicimus V	19 sicut] om V esaia] isaia V ^b	20 arena V
20, 21 maris...sicut harena] om R	21 harena] arena maris V	24 sub-
26 rationem] rationes V		26, 27 intelle-
gimus V		gimus V

RV ne quis putaret non libero arbitrio sed dispositione Dei quos-dam factos ad mortem quosdam uero ad uitam. propterea praesentibus dixit *si me audissetis*, ut manifestum fieret post promisit, ut harenam futuros quia praeuidit audituros. ante 5 Dominum enim Christum, cum de hoc dictum est, numquam fuit semen Abrahae sicut harena maris. quod probare facile est. primum quia in Christo promisit hanc multitudinem : *Non in seminibus quasi in multis sed quasi in uno, et semini Gal iii 16 tuo quod est Christus.* deinde quia omnes gentes promisit, 10 quod ante Christum fieri non potuit. et si fuit ante Dominum numerus filiorum Israhel sicut harena maris, sed cum falsis fratribus qui non sunt filii Abrahae. non enim quia omnes ex Abraham omnes filii Abrahae aut quia ex Israhel ii Israhel. sicut apostolus, cum se *anathema optaret* pro cf Ro ix 3 ff 15 Israhel *quorum* esset *filiorum adoptio et testamenta*, ostendit non esse huiusmodi filios Abrahae, sed de affectu carnalis necessitudinis doleret quod ex ipso numero non essent, non quod promissio Dei excidisset, dicens : *Non tamen excidit* Ro ix 6—8 sermo Dei, non enim omnes qui sunt ex Israhel hi sunt Israhel 20 neque quia sunt semen Abrahae omnes filii, sed in Isaac uocabitur tibi semen ; id est non qui sunt filii carnis hi sunt filii Dei, sed filii promissionis deputantur in semen.

Ergo in antiqua multitudine non fuit Abrahae semen, nisi illi qui secundum Isaac fidei et promissionis filii erant. etiam 25 hoc exemplum inducit : *Si fuerit numerus filiorum Israhel* Ro ix 27 *sicut harena maris, reliquiae liberabuntur*, id est exiguum. et : *Nisi Dominus Sabaoth reliquisset nobis semen sicut Sodoma* 1b 29 *essemus.* ipsae reliquiae fuerunt semen Abrahae, ne omnis Iudea ut Sodoma esset. iterum cum assereret numquam 30 Deum hereditatem suam reliquisse sed sicut in aduentu Domini pars Israhel salua facta est ita semper fuisse. *Quid* Ro xi 4, 5

1 ne quis...sed] om V	2 ad] aut V*	uero] ××××ero V*
3 post] quia quos V	4 harenam R semp; V hic, et infr	futuros]
+ ideo promisit V	5 de hoc] hoc V	7 hanc] hunc V*
israhel] om ex V	14 ii Israhel] conieci: uel ir‡ R; omnes israhel V	13 ex
optaret] + esse V	18 excedit R	21 hi] hii RV
& iam V*; & iam uoluit V corr	28 ipsae] ipse V (e pro ae saepe occurrit in V et uice uersa)	24 etiam]

inquit dicit responsum? reliqui mihi septem milia uirorum RV qui non curuauerunt genua Bahal. sic nunc reliquiae secundum (M) electionem gratiae saluae factae sunt. dicendo sic nunc in hoc tempore ostendit et ante sic factum in Israhel ut reliquiae, id est modicum, saluum fieret. 5

Si autem nec fides nec ratio persuadet, sed ei qui pro-
missus fuerat dictum est: *Si me audisses Israhel, esset sicut
harena maris numerus tuus.* et Iacob qui ante quam nasce-
retur electus est, idem de libero arbitrio post modum repro-
batus est, sicut Osee dicit: *Iudicium Domini ad Iudam ut 10
uindicet in Iacob secundum uias eius, et secundum studia eius
retribuet ei.* quia *In utero supplantauit fratrem suum et in
laboribus suis inualuit ad Deum, et inualuit cum angelo et
potens factus est.* si autem constat in Iacob dilectum consum-
masse, non est idem qui *in laboribus inualuit ad Deum* et 15
cf Gen xxv²³ *supplantator;* sed duo in uno corpore. figura est enim dupli-
cis seminis Abrahae, id est duorum populorum in uno utero
matris Ecclesiae luctantium. unus est secundum electionem
de praescientia dilectus, alter electione suae voluntatis ini-
quis. Iacob autem et Esau in uno sunt corpore ex uno 20
cf Gal iv 24 semine. sed quod perspicue duo procreati sunt *ostensio* est
duorum populorum.

Et ne quis putaret ita perspicue fore separatos duos popu-
los, ostensem est ambos in uno corpore futuros in Iacob, qui
cf Deut xxxii¹⁵ et *dilectus* uocatus est et *fratris supplantator* expressus. 25
itaque in duobus quantitas expressa est non qualitas separa-
tionis. ceterum ambo qui separati sunt in uno futuri aute-
Gen xxvii³⁵ quam diuiduntur ostensi sunt. et Isaac *Venit* inquit *frater
tuus cum dolo et accepit benedictionem.* nisi ista locutio mys-
tica sit breuiter ostendentis duo in uno corpore, nonne contra 30
rationem est ut benedictionem in proximum dolosus acce-

1 inquit V responsum]+diuinum V 2 genu] genu V
3 gratiae] om V dicendo] dicente R 9 electus] relictus V* mox
corr idem de] id est de R; idem V; saepe in MSS idem (idē) uix
differt ab id est (id ē) 10 osee] osse R (cf issac p 13¹⁰ not) 12 sup-
plantabit V* 19 alter] aliter V* electionem V* 21 ostensio]
ostentio R: ad Gal iv 24 cf Tert adv Marc V ii 284 23 perspicue]
Vcorr; xxxxspicuux V* 28 diuidantur V 29 dolo et accepit]
dilectacepit V* loquutio R 31 dolosus] dolos V*; dolose V*

RV perit, Scriptura dicente: *Qui non iurauit proximo suo in dolo,* ^{Ps xxiii 4, 5}
^(M) *iste accipiet benedictionem a Domino?* numquam autem Iacob,
 id est Ecclesia, uenit ad benedictionem non comitante dolo, id
 est falsis fratribus. sed non quia innocentia et dolus simul
⁵ uenient ad benedictionem simul benedicentur, quia *qui potest* ^{cf Mt xix 12}
capere capit, et unum semen pro qualitate terrae prouenit.

Non est autem contrarium quod malum fratrem uidetur
 supplantasse, quia non dixit *in utero supplantauit Esau sed*
fratrem suum. Esau autem ubique signum est et nomen
¹⁰ malorum, Iacob autem utrorumque, illa ratione quod pars
 mala simulet se Iacob et sint duo sub uno nomine. pars
 autem bona non potest se simulare Esau: inde est hoc nomen
 malorum tantum, illud uero bipertitum. ceterum de libero
 arbitrio nec Iacob omne semen bonum nec Esau omne malum,
¹⁵ sed ex utroque utrumque. ex Abraham ita bipertitum semen
 ostensum est. natum est unum ex ancilla in figura, ut ostendatur
 et seruos futuros ex Abraham, et recessit cum sua
 matre. post quam uero recessit inuentum est in alterius
 semine, quod est ex libera, quod est ex Israhel qui accepit
²⁰ legem *in monte Sina, quod est Agar in seruitutem generans.* ^{Gal iv 24}
 illuc in eodem populo secundum Isaac ex libera *promissionis*
filiī, id est sancti et fideles, multi procreati sunt. separatis
 itaque a credentibus figuris Ismahel et Esau, in uno populo
 totum post modum prouenit. illuc ab origine utrumque Tes-
²⁵ tamentum Agar et Isaac, sed pro tempore alterum sub alte-
 riis nomine, delituit et delitescit, quia neque reuelato nouo
 quiescit uetus generando. non enim dixit *Agar quae in*
senectute generauit, sed Quae est Agar in seruitutem generans.

Oportet autem *ambos simul crescere usque ad messem.* ^{Mt xiii 30}
³⁰ sicut ergo tunc sub professione veteris Testamenti latuit

1 scriptura]	scriptum	· ē R	suo]	om V	5 benedicuntur V
6 capit]	capiat	V	9 et]	om R	10, 11 utrorumque...pars mala] R
supr ras			10 quod]	quo R	11 sint duo sub] sine dubio V
					12 inde]
			om V,	spatio relicto	16 natum] natune V*
					unum] unam V*
17 et seruos]	etiam seruos	V	20 in seruitute R		21 secundum]
secundi V					
conieci:	ir† (=israhel) R;	israhel et V	25 isaac]	R*V; issac R*	
	dilituit et dilitescit R;	delituit et delitescit V		27, 28 in senectute	
	...est agar]	om V	29 ambos]	ambo V	

nouum, id est gratia quae secundum Isaac promissionis filios RV generaret ex libera, quod in Christo reuelatum est; ita et nunc optinente nouo non desunt seruitutis filii generante Agar, quod Christo iudicante reuelabitur. confirmat apostolus id nunc quoque inter fratres geri quod tunc inter illos gere-

Gal iv 28-29 batur dicens: *Vos autem fratres secundum Isaac promissionis filii estis. sed sicut tunc qui secundum carnem natus est persequebatur spiritalem, ita et nunc.*

n 30 et necessario addidit: *Quid dicit Scriptura? expelle ancillam et filium eius, non enim coheres erit filius ancillae cum filio liberae.* quod autem dixit sicut tunc persequebatur ita et nunc, non est inane.

cf Gen xxi 9 apostolus enim interpretatus est persequebatur. nam Scriptura dicit: *Ludebat Ismahel cum Isaac.* numquid fratres qui circumcisionem Galatis praedicabant aperte illos et non per lusum, id est sine indicio persecutionis, insequabantur? sicut ergo Ismahel genere ludendi persecutorem dixit, ita et istos, qui filios Dei uelut per communem utilitatem, id est disciplinam legis, a Christo separare et matris suae Agar filios facere militant.

cf Gal ii 4 Alia enim non est causa qua filii diaboli inrepant *ad ex- 20 plorandum libertatem nostram*, et simulent se fratres et in Paradiso nostro uelut Dei filios ludere, quam ut de subacta libertate filiorum Dei glorientur; *qui portabant iudicium*

cf Gal v 10 *qualescumque illi fuerint*, qui omnem sanctum persecuti sunt, qui prophetas occiderunt, qui semper Spiritui Sancto restite- 25 runt; *inimici crucis Christi, negantes Christum in carne dum eius membra oderunt, corpus peccati, filius exterminii in mys- terium facinoris*, qui ueniunt secundum operationem Satanae *in omni uirtute signis et prodigiis falsitatis, spiritalia nequi-*

1 gratia quod V 3 nouo non desunt] nouandę sunt V filii]
 fili V 7 filii] fili V qui] quae R* mox corr natus] nactus
 V* 9 quid] sed quid V 10 cum] om V 12 interpraetatus R,
 et sic aliquando 14 circumcisionem] circumcisionis V*; -ones Vcorr
 15 insequabatur V 16 ismahel]+de V dixit] xxxxit R*
 17 communem] commonē R (*cf supra p 26¹⁴*) 18 matris] matri V
 20 inter Alia et enim rasura in R inrepant] increpant V 21 simulant R
 22 paradysō V ut] om V 23 portabant] RV*; portabunt V*
 26 in carnem V 27 filius exterminii] V* vid, filii exterminii V nunc; filius
 .ē. extermini R 27, 28 mysterium] V; ministerium R 29 signi R

R^V tiae in caelestibus, quos Dominus Christus quem in carne per- ^{2 Thes ii 8}
 (M) secuntur interficiet spiritu oris sui et destruet manifestatione
 aduentus sui. tempus est enim quo haec non in mysteriis
 sed aperte dicantur, imminentे *discessione* quod est reuelatio ^{cf 2 Thes ii 3}
 s hominis peccati, discedente Loth a Sodomis.

IV. DE SPECIE ET GENERE.

De specie et genere loquimur, non secundum artem
 rhetoricae humanae sapientiae, quam qui magis omnibus
 potuit locutus non est, ne crucem Christi fecisset *inanem* si ^{cf 1 Cor i 17}
 auxilio atque ornamento sermonis ut falsitas indiguisse. sed
 loquimur secundum mysteria caelestis sapientiae magisterio
 Spiritus Sancti, qui cum ueritatis pretium fidem constituerit
 mysteriis narrauit in speciem genus abscondens, ut in ueterem
 Hierusalem totam quae nunc est per orbem, aut in unum
 membrum totum corpus ut in Salomone. sed hoc tam occul-
 tum est quam cetera quae non solum specie breuiante sed
 etiam multiformi narratione occultantur. quam ob rem Dei
 gratia in auxilium postulata elaborandum nobis est, et *Spiritus* ^{cf Sap vii 22,}
²³ *multiplicis ingressus* legendi eloquiumque *subtile*, quo, dum ad ^{cf Sir i 7}
 impedimentum intellectus speciei genus aut generi speciem
 inserit, genus speciesne sit facile uideri possit. dum enim
 speciem narrat ita in genus transit ut transitus non statim
 liquido appareat, sed talia transiens ponit uerba quae in

1, 2 persecuntur] R (*sic*); p sequantur V (*sic*) 3 quo] quod V
 in mysteriis) om in V

5 Sodomis] add EXPLICIT REGVLA ET PROMISSIS ET LEGE | INCP DE SPECIE
 ET GENERE R rubro; EXPL. DE PROM. ET LEGE || INCIP. DE SPECIE ET GENERE. |
 LIBER .III. V; nulla diuisio sectionum in M

7 artem] virtutem V; om M 8 r&horiacam RV 12 cum] quo V
 13 mysteriis] mysterii V 15 tam] non V; non tam M 16 speciae
 R sie aliquando breuiante] uerbiante V 17 multiformis V
 19 multiplici V eloquiumque...ad] om R eloquium . que
 V nunc suptile V quo dum] scripsi: quod V 20 generi speciem]
 R nunc; generis speciem R*vid V 21 sit] si V possit uideri V
 22 non] R supr lin

utrumque conueniant, donec paulatim speciei modum ex-
cedat et transitus dilucidetur, cum quae ab specie cooperant
non nisi in genus conuenerint. et eodem modo genus
relinquit in speciem rediens. RV
[Eug]
(M)

Aliquando autem ab specie in genus non supradicto modo 5
sed euidenter transit et supradicto more reuertitur. ali-
quando supradicto modo transit et euidenter reuertitur simili
ordinis uarietate, aut ab specie in genere aut a genere in
specie finit narrationem. aliquando redit ex hoc in illud non
semel, et omnis narratio nec speciem excedit nec genus 10
praeterit in utrumque conueniens. haec uarietas trans-
lationis et ordinis exigit fidem quae gratiam Dei quaerat.

Sic Deus per Ezechielem loquitur et regressui eorum
qui ab Hierusalem capti et dispersi fuerunt gentium iungit
aduentum, et in terra quam patres nostri possiderant 15
exprimit mundum. septem enim gentes Abrahae promissae
figura est omnium gentium. *Factus est inquit ad me sermo
Domini dicens: fili hominis, § domus Israhel habitauit in terra* § Eug
869
*et polluerunt illam in via sua et in idolis suis et peccatis
suis; secundum inmunditiam menstruatae facta est via eorum* 20
*ante faciem meam. et effudi iram meam super eos, et dispersi
illos inter nationes et uentilaui eos in regiones, secundum vias
eorum et secundum peccata eorum iudicaui eos.*[¶] *et ingressi* [¶] Eug
*sunt inter nationes quas ingressi sunt illic, et polluerunt
nomen meum sanctum, dum dicunt ipsi Populus Domini hic,* 25
*et de terra sui egressi sunt. et peperci illis propter nomen
meum sanctum quod polluerunt domus Israhel in nationibus*

2 cum quae] cumq· RV	6 more] modo VM	reuertitur]
reuert&ur R	8, 9 in speciem V	12 quae] que R*; qui Rcorr
13 sic deus] sed ds R; sic dicit dns V*; ds M	x x zechiele R*	
hiezechielum R ^b ; ezechielum V	regressui] regibus V	14, 21
disparsi V*; dispersi R Vcorr	fuerant VM	15 in terram RM
possiderunt V*M; possederunt Vcorr	17 inquit V*	18 filii] filii
R, uid Appx II	19, 20 (pol)luerunt...secundum]	
supr ras in R	19 illam] illum V	et peccatis] et in peccatis
R* vid, mox corr	19, 20 peccatis suis] om suis V	22—24 et
uentilaui...inter nationes] om V	22, 23 secundum vias eorum et] om	
R*; add R*	24 illic et pollerunt R; et polluerunt illic V	25 hic]
hi V; cf auct ad Nouat § 10	26 sui] sua V	

RV in quas ingressi sunt illic. propter hoc dic domui Israhel : haec
 [^{Eug} M] dicit Dominus, non uobis ego facio domus Israhel, sed propter
 nomen meum sanctum quod polluistis in nationibus in medio
^{§ Eug} 869 in quas ingressi sunt illic. incipit iungere genus: § Et
 5 sanctificabo nomen meum sanctum illud magnum quod
 pollutum est inter nationes quod polluistis in medio earum, et
 scient gentes quoniam ego sum Dominus, dum sanctificor in
 uobis ante oculos eorum, et accipiam uos de gentibus et con-
 gregabo uos ex omnibus terris et inducam uos in terram
 10 uestram. aperte excedit speciem: Et aspergam uos aquam
 mundam et mundabimini ab omnibus simulacris uestris, et
 mundabo uos et dabo uobis cor nouum, et spiritum nouum dabo
 in uobis, et auferam cor lapideum de carne uestra et dabo
 uobis cor carneum, et spiritum meum dabo in uos, et faciam
 15 ut in iustitiis meis ambuletis et iudicia mea custodiatis et
 faciatis. et habitabitis in terra quam dedi patribus uestris, et
 eritis mihi in populum et ego ero uobis in Deum, et mundabo
^{¶ Eug} uos ex omnibus inmunditiis uestris.¶ adtingit speciem non
 tamen relinquens genus: Et uocabo triticum et multiplicabo
 20 illud et non dabo in uos famem, et multiplicabo fructum ligni
 et quae nascuntur in agro, ut non accipiatis ultra obprobrium
 famis in nationibus. et reminiscimini vias uestras pessimas
 et cogitationes uestras non bonas, et odio habebitis eas ante
 faciem eorum in iniquitatibus uestris et in abominationibus
 25 eorum. non propter uos ego facio, dicit Dominus; notum est
 uobis, confundimini et reuertimini de viis uestris, domus
 Israhel. haec dicit Adonai Dominus: in die qua mundabo
 uos ab omnibus iniquitatibus uestris et inhabitari faciam
 ciuitates,—in figura terrae Iudee quae bellis uastata fuerat
 30 promittit innouari mundum qui a Deo recesserat,—et reaedi-

1 in om R*; add R^b 4 iungere] ungere R 5 meum
 sanctum] tr R 6 eorum R 7 dum]
 qui V 10 aspergam] adspergam Eug 10, 11 aquam mundam]
 V (sic); aqua munda R Eug; aquam munda Eug (cod): cf Lev v 9; Nu viii 7
 Cod Lulg 11 simulachris V Eug (cod opt) 13 uobis] uos V
 14 uos] uobis R* 18 immunditiis Eug attingit V 22 re-
 miniscimini R 23 odio habebitis] odietis V 24 abominationibus
 Rcorr 27 adonai dominus] dns adoneae dns R 28 faciam R*;
 faciem R^b 29 figura] figurā R

*ficabuntur deserta et terra quae exterminata fuerit coletur, RV
 propter quod fuit exterminata sub oculis omnis praetereuntes.^(M)*
*et dicent: Terra illa quae fuerat exterminata facta est sicut
 hortus deliciarum, et ciuitates desertae et demolitae munitae
 considerunt. et scient gentes quaecumque derelictae fuerint in 5
 circuitu nostro quia ego sum Dominus. aedificaui demolitas
 et plantaui exterminatas, quia ego Dominus locutus sum et
 feci.*

Apostolus quoque in ingressu Iacob promissum esse
 introitum gentium sic interpretatur dicens: *Donec plenitudo 10
 gentium intret, et sic omnis Israhel saluabitur. sicut scriptum
 est: Veniet a Sion qui liberet et auferet impietas ab Iacob,
 et eodem genere locutionis reddit in speciem dicens: Secundum
 Euangelium quidem inimici propter uos.*

Eze xxxvii
21—28

Item in Ezechiele incipit ab specie quae conueniat et in 15
 genus, et finit in solo genere ostendens terram patrum mundi
 esse possessionem. *Haec dicit Dominus, Ecce ego accipiam
 omnem domum Israhel de medio gentium in quas ingressi sunt
 illic, et congregabo eos ab omnibus qui sunt in circuitu eorum et
 inducam eos in terram Israhel. et dabo eos in gentem in terra 20
 mea et in montibus Israhel, et princeps unus erit eorum. et non
 erunt ultra in duas gentes nec diuidentur ultra in duo regna,
 ne contaminentur adhuc in simulacris suis. et liberabo eos ab
 omnibus iniquitatibus eorum quibus peccauerunt in eis, et
 emundabo eos, et erunt mihi in populum et ego Dominus ero 25
 illis in Deum. aperte transit in genus: Et seruus meus
 David princeps in medio eorum erit, pastor unus omnium qui
 in praeceptis meis ambulabunt et iudicia mea custodient et
 facient ea. et inhabitabunt in terra sua quam ego dedi seruo
 meo Iacob ubi habitauerint patres eorum, et inhabitabunt in ea 30*

1 fuerit] fuerat V 2 fuit] om R 4 hortus] ortus V 5 con-
 siderunt R 9 in ingressu] ingressu R 12 liberet et auferet] eripiat
 et auertat R (=Vg) 13 loquutionis R 15 ezechiele] hiezechielo
 R^a supras; ezechielo V* vid; ezechiel V nunc 20 inducam] ducam R
 terram] terra R 20, 21 terra mea] trā meā V 21 montibus] omni-
 bus R 22 duos V* mox corr 23 ne] nec R simulachris
 V^b (sic) 24, 25 et emundabo] om et V 26 aperte] V*; a parte V^b
 28 ambulant V 30 habitauerunt V inhabitabunt] habi-
 tabunt V

RV ipsi, et Dauid seruus meus princeps eorum in saecula. et disponam illis testamentum pacis et testamentum aeternum erit cum illis, et ponam sancta mea in medio eorum in saecula et erit habitatio mea in eis, et ero illis Deus et ipsi erunt mihi 5 populus. et scient gentes quia ego sum Dominus qui sanctifico eos, dum sunt sancti in medio eorum in saecula, dicit Dominus.

Item illic regressui dispersionis Israhel gentium inserit aduentum, et Aegypti heremum figuram populi deserti in quo Ecclesia nunc esse manifestatur, et quod idem mali, 10 quamuis una cum populo Dei ex gentibus reuocentur in terram Israhel, tamen in terra Israhel non sint. *Viuo ego Eze xx 31—38 dicit Dominus si respondero uobis, et si ascenderit in spiritum uestrum hoc. et non erit quem ad modum dicitis uos: Erimus sicut gentes et sicut tribus terrae ut seruiamus lignis 15 et lapidibus. uiuo ego, dicit Dominus, nisi in manu forti et brachio excuso et in ira effusa regnabo super uos, et educam uos de populis et recipiam uos de regionibus in quibus dispersi estis in manu forti et brachio excuso <et> in ira effusa, et 20 adducam uos in desertum populorum, et disputabo illic ad uos facie ad faciem, quem ad modum disputauit ad patres uestros in deserto terrae Aegypti sic iudicabo uos, dicit Dominus. et redigam uos sub uirgam meam et inducam uos in numero, et eligam impios de uobis et desertores, quoniam ex transmigratione eorum educam eos et in terram Israhel non intrabunt, 25 et cognoscetis quia ego sum Dominus.*

Item illic captiuitati montium Israhel promittit Deus libertatem et multiplicationem populorum usque in finem.

Quoniam dederunt inquit terram tuam sibi in possessionem Eze xxxvi 5—10 cum iucunditate inhonorantes animas, ut exterminarent in

2 test. pacis et] om R 3 et ponam] ponam et R 4 eis] illis V
 6 sancti] sancta V; τὰ ἄγιά μον LXX 7 regressui] regressio R
 dispersiones V* . 8 aegypti] ægyptum V (sic), 'a' exp V^a (sic
 fere semp) figuram]+fuisse V 9 esse] est V; exp V^a
 11 terram] Vcorr; terra RV* 17 uos] om R utroque loco 18 et
 in ira] et om RV 19 in deserto V illic] illis V* corr in
 scribendo 21 sic] sicut V* mox corr 22 sub uirga mea V, cf Roensch
 412 23 impios] im supr ras in R 24 eos] uos R in terra
 R 25 cognoscitis R 26 captiuitati V* 28 dederunt inquit] tr
 R mox corr inquid V* 29 iocunditate V ut] atque V

*vastationem; propterea profetare super terram Israhel et dic RV
montibus et collibus et riuis et nemoribus: haec dicit Dominus,^(M)
Ecce ego in zelo meo et in ira mea locutus sum, propter quod
obprobrium gentium portasti. ecce ego leuabo manum meam
super nationes quae sunt in circuitu uestro, hi iniuriam suam 5
accipient; uestri autem montes Israhel uuam et fructum uestrum
manducabit populus meus qui adpropinquat uenire.
quia ecce ego super uos et respiciam super uos et colemini et
semina~~bi~~mini, et multiplicabo super uos totam domum
Israhel usque in finem, et habitabuntur ciuitates, et quae deso- 10
latae erant aedificabuntur.*

Eze xxxvi
11—14

Item illic uelut in nouissima resurrectione prima significatur. *Locutus est inquit ad me Dominus dicens: fili hominis ossa haec omnis domus Israhel est. ipsi dicunt: arida facta sunt ossa nostra, interiit spes nostra, expirauimus. propterea 15 profetare et dic: haec dicit Dominus, Ecce ego aperiam monumenta uestra et educam uos de monumentis uestris et inducam uos in terram Israhel, et scietis quia ego Dominus cum aperiam sepulchra uestra et educam de monumentis populum meum, et dabo Spiritum meum in uos et uiuetis, et ponam uos super 20 terram uestram et scietis quia ego sum Dominus. numquid cum perspicue surrexerimus tunc sciemos Dominum, et non nunc cum per baptisma resurgimus? aut mortui poterunt dicere: Arida facta sunt ossa nostra, aut merito mortuis id promissum esse credamus? quod est enim sacramenti ne in 25 ambiguum ueniret aperuit Deus. nam de nouissima carnis resurrectione neminem Christianum credimus dubitare. et Dominus per Iohannem has resurrectiones manifestat dicens:
Ioh v 24—29 Amen dico uobis quia qui uerbum meum audit et credit ei qui me misit habet uitam aeternam, et in iudicium non uenit sed 30*

1 profetare] prophetare RV*; propheta V^a, uide p 40¹⁸ et Appx II
3 meo] mea R^a 4 portasti] portatis V leuabo] zelabo R
5 hi] om R 6 accipiunt R 7 manducauit V* apro-
pinquat V*; appr- Vcorr 8 et respiciam super uos] om V 9 semi-
namini RV 16 prophetare R; propheta V 20 uiuitis R 22 cum
perspicue] perspicue V*; perspicue cum Vcorr surrexerimus] M;
surreximus R nunc, surre supr ras; resurreximus V 23 potuerunt R
24 aut] ut R 26 ambigum V* 28 per] secundum VM
30 et supr ras in V uenit] ueniet V

*RV transit de morte ad uitam. amen dico uobis quoniam uenit
 hora et nunc est quando mortui audient uocem filii Dei et qui
 audierint uiuent. sicut enim Pater habet uitam in se, sic
 dedit Filio uitam habere in se. et potestatem dedit ei et iudi-
 cium facere quia filius hominis est. iungit nouissimam resur-
 rectionem: Nolite mirari hoc, quia ueniet hora in qua omnes
 qui in monumentis sunt audient uocem filii Dei, et exirent qui
 bona fecerunt in resurrectionem uitae, qui male fecerunt in
 resurrectionem iudicii. primo dixit Mortui qui audierint
 uiuent, secundo Omnes qui in monumentis sunt exirent.*

Item quod in uno homine totum corpus significetur, in Regnorum promittit Deus Dauid Salomonem dicens: *Susci-
 tabo semen tuum post te qui erit ex utero tuo et parabo regnum
 eius. ipse aedificabit mihi domum.* ista et in speciem et in
 genus conueniunt. excedit speciem dicens: *Et dirigam
 thronum eius usque in aeternum.* iterum in utrumque: *Ego
 ero ei in patrem et ipse erit mihi in filium.* et si uenerit
*iniustitia eius arguam eum in uirga hominum et in tactibus
 filiorum hominum; misericordiam autem meam non auferam
 ab eo sicut abstuli a quibus abstuli e conspectu meo, et fidelis
 fiet domus eius.* iterum excedit speciem: *Et regnum eius
 usque in aeternum in conspectu meo, et thronus eius erit confir-
 matus usque in aeternum.* quod autem uidetur in excessu
 speciei thronum Christi promittere in aeternum, thronum
 filii hominis promittit, ita corporis Christi, id est Ecclesiae.
 non enim propter Dauid promisit Deus regnaturum Chris-
 tum, qui *ante constitutionem mundi habuit hanc claritatem.* cf Ioh xvii
 et per Esaiam sic dicit Deus Christo: *Magnum tibi erit* Esaï xlix 6

1 transit] transiet Vcorr	de] a V	2 quando] quo R* vid
andient] audiunt R	3 habet uitam] tr V	4 se] semetipso V
6 mirare R	7 filii] fili V, uid Appx ii	8 qui]+uero R (=Vg);
+autem V	male] mala V	8—16 male fecerunt...in aeternum] R
supr ras in char minore	10 secundo...exient] R ad calc pag	11 uno
hominem V (sic)	14 aedificauit V*	14, 15 ista...genus] om V
15 excedit] pr et Rcorr (supr lin) V	16 iterum] item V	17 patre
..filio V	18 tactibus] scripsi; actibus RV: ἀφαῖς LXX	20 e con-
item R	22 usque] om V	21 iterum]
25 fili V*	meo] eius R	24 specie V
promittit ita] conieci; promitti R; promi & ita V*; pro-	27 habuit] promisit V	28 esaiam] R*V*;
misit & ita Vcorr	inter deus et christo ras in R	

istud, ut uoceris puer meus et statuas tribus Iacob et Israhel RV
dispersionem conuertas; ecce posui te in testamentum generis (M)
in lumen gentium, ut sis in salutem usque in nouissimum
terrae. quid maius filio Dei uocari puerum eius et Israhel
dispersionem conuertere, aut per eum factum esse ipsum 5
Israhel et caelum et terram et quae in eis sunt uisibilia et
inuisibilia? sed ei dicit magnum esse qui filio Dei mixtus
est ex semine Dauid. omnis enim promissio Abrahae et
Dauid ipsa est, ut semen eorum miscereretur ei cuius sunt
omnia, et esset coheres in aeternum, non ut propter ipsos 10
regnaret Christus qui est omnium rex a Patre constitutus.

Quid dicemus de Salomone? cum Deo est, an post idolatriam reprobatus est? si cum Deo dixerimus, impunitatem spondebimus idolorum cultoribus. non enim dicit Scriptura paenitentiam egisse Salomonem, aut recepisse sapientiam. 15 si autem reprobatum dixerimus, occurrit uox Dei quae dicit ne terrae quidem regnum Salomoni auferre propter Dauid, sicut scriptum est in Regnorum: *Disrumpens disrumpam regnum tuum de manu tua et dabo eum seruo tuo. uerum in diebus tuis non faciam haec propter Dauid patrem tuum; de manu filii tui accipiam eum. uerum omne regnum non accipiam, sceptrum unum dabo filio tuo propter Dauid seruum meum, et propter Hierusalem ciuitatem quam elegi.* quid enim prodest Dauid, si propter eum filius eius regnum terrae consequeretur caeleste perditurus? quo manifestum 25 est cum Deo esse Salomonem, cui ne regnum quidem terrae

^{3 Regn xi 11}
⁻¹³ ablatum est propter Dauid, quod et dixerat: *Arguam in virga hominum delicta eius, misericordiam autem meam non auferam ab eo.* quod si neque reprobatus est neque idolorum cultores regnum Dei possident, manifestum est figuram fuisse ³⁰ Ecclesiae bipartitae Salomonem, cuius *latitudo cordis* et

^{2 Regn vii 14}
^{15; cf Ps}
^{lxxxviii 33}

^{cf 3 Regn iv 25}

2 conuertas] Rcorr; conuertax R* 3 ut sis] et sis V in
 salute R 4 puerum eius] puer meus V 10 coheredes V* non ut]
 ut non R 12 dicimus V salamone R 12, 13 idolatriam] RV
 (sic semper); uid Appx II 13 inpunitatem V 15 salomonem R
 aut] Rcorr; axx R* 16 si autem... uox dei] R *supr ras* occur& R
 17 salomoni auferre] salamoni auferre R; aufert salomone V*; auferret
 salomone Vcorr 21 omnem regnum V* 25 caelesti V* *vid*
 26 salomonem R ne] om V 27 arguam]+eum V 28 delicta]
 peccata V misericordia...mea V 31 salomonem R altitudo cor R

RV sapientia sicut harena maris et idolatria horribilis. Disrum- ^{3 Regn xi 11,}
^{(M) pens inquit disrumpam regnum tuum de manu tua, uerumta-}
^{men in diebus tuis non faciam; de manu filii tui accipiam}
^{illud. sufficeret disrumpam, quid disrumpens disrumpam?}
^{5 aut quomodo de manu Salomonis, si dicit Non faciam in}
^{diebus tuis sed de manu filii tui accipium illud? ingle operationis}
<sup>est disrumpens disrumpam, sicut Benedicens benedicam ^{Ge xxii 17}
^{et multiplicans multiplicabo semen tuum. ostendit enim sem-}
^{per futurum Salomonem in filio, id est in posteris, cuius pos-}
^{10 tunis Salomonis temporibus non auferet Deus regnum sub}
^{promissa patrum, sed corrigit illud usque in aeternum et}
^{aufert iugiter, secundum idolatriam Salomonis in suo peccato}
^{perseuerantis. alias quomodo de manu Salomonis disrumpens}
^{disrumpit aut non disrumpit, si non nunc est Salomon}
^{15 in filiis bonus aut malus? quod autem dicit: Verum non} ^{3 Regn xi 13}
^{omne regnum accipio in speciem redit, incipiens aliam figuram}
^{in filio Salomonis et seruo.}</sup>

In Hiesu Naue quoque sic Dominus manifeste in uno homine futurum corpus ostendit, sed hoc loco malum tan-
^{20 tummodo. Peccauit inquit populus et transgressus est testa-} ^{Ies Naue vii}
^{mentum quod disposui ad illos, furuti sunt de anathemate,}
^{miserunt in uasa sua, cum solus Achar de tribu Iuda id}
^{fecisset. quod corpus semper futurum intellegens Hiesus sic}
^{ait, cum eum occideret: Exterminet te Deus sicut et hodie.} ^{ib 25}

²⁵ Illud etiam multo necessarium est scire, omnes omnino ciuitates Israhel et gentium uel prouincias, quas Scriptura alloquitur aut in quibus aliquid gestum refert, figuram esse Ecclesiae: aliquas quidem partis malae, aliquas bonae, aliquas uero utriusque. ergo si sunt aliqua quae etiam in gentes

2 inquit V*	2, 3 uerumtamen] uerum V	4—6 suffi-
ceret...accipiam illud] om V	5 et 10 salomonis R	9 salomonem R*
sic; salomonem Ra	9, 10 postumi R	10 auferet] aufert V
secundum V	11, 12 ut aufert V	12 idolatria V
13 alias] alios V*	salomonis R	et sic infra
14 aut non disrumpit] om R	18 hiesu] R; IHU V	sic]
+dicit V	manifeste] RV* vid; manifestans Vcorr	19 ostendi V
20 inquit V*	21 denathemate V*	22 achar] achan M; axxxx V*;
acham Vcorr	tribu iuda] tribuloda R*	23 hiesus] ih̄s RV
28 partis] partes V	malae]+tantum V	29 ergo si sunt] et si sint V

quae foris sunt uideantur conuenire, in parte tamen quae RV intus est conuenitur omne corpus aduersum, sicut in Israhel captiuo promittitur gentibus ad Dominum reditus. impossibile est enim legem loqui ei qui in lege non est; de eo loqui potest, non tamen ad ipsum. et si alicubi sine ista occasione nominis Israhel specialiter alienigenas alloquitur, intus omni modo credendi sunt, quoniam, et si eueniebat specialiter quod profetatum est, Ecclesia tamen est. proprietas denique non omnibus speciebus euenit. nam et Damascus et Tyrus —quae et Sor—et aliae multae usque nunc extant, quas 10 Dominus penitus tolli nec restaurari dixerat.

In alienigenis autem ciuitatibus Ecclesiam conueniri apertum est in Ezechiele, cui cum Deus diceret praedicere interitum in Theman, quae est Esau, et in Dagon, quod est idolum Allophylorum, intellexit parabolam esse aduersus 15 Hierusalem et templum. *Factus est inquit sermo Domini ad me dicens: fili hominis confirma faciem tuam super Theman, respice in Dagon, profetare in siluam summam 58 Nageb, et dices saltui Nageb: audi uerbum Domini; haec dicit Dominus, Ecce ego incendo in te ignem, et comedet in te omne lignum uiride et omne lignum aridum. non extinguetur flamma incensa, et conburetur in ea omnis facies in ea a Subsolano usque ad Aquilonem, et cognoscet omnis caro quia ego Dominus succendi illud, non extinguetur ultra. et dixi: non, Domine. ipsi dicunt ad me: nonne parabola est haec 25 quae dicitur? et factus est sermo Domini ad me dicens: prop-*

1 partem R* mox corr 2 conuenitur] conuiuitur V* 3 pro-
mittit R dominum] dm V 5 ad ipsum tamen non V si alicubi]
si alicui R; sine alicubi V 6 alienigena R 8 prophetatum RV
eccl V (sic aliquando, sine terminatione) 9, 10 tyrus quae]
tyrusque R; tirus quae V 10 sor] soor V aliae] aliquae V
11 dominus] ds V 13 hiezechielo R; ezechielo V cui
cum] quidim V* vid 15 allofilorum V: uid Appx II aduersum V
16 factus] factum RV inquit V* 18 profetare] V; pro-
ph&are R 19 et dices saltui nageb] om V 20 incendo] R*;
incendio Rcorr; incendam V commed& R 22 flamma]
pr in ea R incensa] incensio R oms facies R in ea 2°]
om V 22, 23 a subsolano] absolano R 23 usque] & usque V*
cognoscet] Vcorr; cognoscit RV* 26 factus est]+ inquit V (sic)

RV terea fili hominis profetare et confirmare faciem tuum ad Hierusalem, respice in sancta eorum, et profetabis super terram Israhel. haec dicit Dominus, Ecce ego educam gladium meum de uagina sua, et disperdam de te iniquum et iniustum. sic exiet gladius meus de uagina sua super omnem carnem a Subsolano usque ad Aquilonem, et sciet omnis caro quia ego sum Dominus, qui emisi gladium meum de uagina sua, non egredietur ultra. Confirmata inquit faciem tuam Eze xx 46 super Theman et respice in Dagon, et interpretatus est 10 dicens: *confirmata faciem tuam ad Hierusalem et respice in n^o xxi 2 sancta eorum*, et ostendit non omnem Hierusalem dicens: disperdam de te iniquum et iniustum, et ita futurum genera- n^o 3 litor ait: sic exiet gladius meus super omnem carnem a Sub- n^o 4 solano usque ad Aquilonem. ostendit in Hierusalem esse 15 Theman, quam illic Deus interficiet et Dagon et omnia execrabilia gentium, operante filio Dauid Salomone in filiis suis. quae etiam euidenter deiecta templa Dei et demolita atque spiritualiter exusta proiecit in torrentem, id est saeculum, qui nascitur filius Dauid Iosias, ut disrumpatur altare in Bethel, 20 sicut scriptum est: *Altare altare, haec dicit Dominus: ecce 3 Regn xiii 2 filius nascitur domui David, Iosias nomen illi.*

Nineue ciuitas alienigenarum bipertitae Ecclesiae figura est, sed quia ordine lectionem interpretando persequi longum est, sat erit id quod in speciem conuenire non potest 25 dici. Erat inquit Nineue ciuitas magna Deo, cum esset aduersa Deo, ut metropolis Assyriorum quae et Samariam deleuit et omnem Iudeam semper obpressit. sed in figura Ecclesiae praedicante Iona, id est Christo, omnis omnino liberata est. eadem Nineue omnino in sequenti profetia 30 peritura describitur, cui praedicans Dominus signum est cf Mt xii 40

1 prophetare RV*; propheta V ^a	2 respice in] respiciens V	prophetabis RV
4 iniquum] inimicum V	8 egredietur] regredietur V* sed supr-	ras
inquit V*	11 omnem hierusalem] omnexxxxxx V*	12 in-
et ita] ita V	15 interficiet] interfecit V	17 quae]
qui] V*; q Vcorr	21 nascetur V	22 alien-
bipertito R	23 ordinem R	24 sat] satis V
specie V	25 dici] dicere V	magna deo] magna dī R; magna
adō V	27 post deleuit ras in V	oppressit V
omnis R	29 proph&ia R;	30 cui] cum R
		est] om R

Ionae in uentre ceti. atque ut et ipse profeta ostendat non RV
 esse illam ciuitatem specialem, interponit aliqua quae specie
 modum excedant. *Non erat inquit finis gentilibus illius,*
 Nah iii 3
cum esset ciuitas unius gentis. et iterum: *Multiplicasti*
mercatus tuos super astra caeli, id est super Ecclesiam. et 5
 Nb 16
iterum: Super quem non euenit malitia tua semper? numquid
 Nb 19
potuit unius ciuitatis malitia super omnem hominem aut
semper uenisse, nisi illius quam Cain fratri sanguine funda-
 cf Ge iv 17
uit nomine filii sui, id est posteritatis ?

Manifestius adhuc docet profeta Ecclesiam esse Nineue. 10

Soph ii 13—iii 5 *Et extendet inquit manum suam in Aquilonem*—id est popu-
 lum solis alienum aduersum Meridiano—et perdet Assy-
 rium, et <ponet> illam Nineue exterminium sine aqua in
 desertum, et pascentur in medio eius greges, omnes bestiae
 terrae. et chameleontes et hericci in laquearibus eius cuba- 15
 bunt, et bestiae uocem dabunt in fossis eius, et corui in portis
 eius, quoniam cedrus altitudo eius. ciuitas contempnens quae
 habitat in spe, quae dicit in corde suo *Ego sum, et non est post*
me adhuc! quomodo facta est in exterminium pascua bestia-
 rum ! omnis qui transit per illam sibilabit, et mouebit manus 20
 suas. O inlustris et redempta ciuitas, columba quae non
 audit uocem, non recepit disciplinam. in Domino non est
 confisa, et ad Deum suum non adpropinquauit, principes
 eius in ea ut leones frementes, iudices eius ut lupi Arabiae
 non relinquebant in mane. profetae eius spiritu elati uiri 25
 contemptores, sacerdotes eius profanant sacra et consecelerant
 legem. Dominus autem iustus in medio eius non faciet
 iniustum.

1 coxi RV	propheta RV	ostendat] V*	ostendit Vcorr	3 in-
quid V	gentilibus]	genti gentibus R	6 euenit] uenit	
V	9 posteritas R*	10 profeta] R ^a (<i>sic</i>); profecta R*;	propheta V	
11 inquid V	12 aduersus V	meridianum Vcorr	per-	
R	13 ponet] addidi;	θῆστι LXX	illam nineue] illa nineue	
R; illud nineue V	sine] siue V	14 greges]	gentes R; gregis V	
15 cameleontii V	hericci] ericci R; hirci V	19 exter-		
minio V	pascua] ciuitas R	20 sibilauit R	21 inlustras	
V*	22 audit] RV*;	audiuit Vcorr	23 deum] dñm V	24 eius 1°]
om V*	in ea ut] ineant R	25 relinquebant]	relinquebunt V*;	
relinquent V ^a	prophetae RV	spiritu elati]	in spu uelati R	
26 profanant] prophetant V	27 medio] templo V	faciet]	facit R	

RV Aegyptus item bipertita est. *Ecce inquit Dominus seilet* Esai xix 1
super nubem leuem et uenit in Aegyptum.—nubes corpus est
spiritale post baptismus et claritas filii hominis; primus est
enim aduentus Domini iugiter corpore suo uenientis, sicut
5 dicit: *A modo videbitis uenientem in nubibus caeli.*—*Et com-* Mt xxvi 64
minuentur manufacta Aegypti a facie illius, et cor ipsorum Esai xix 1–3
minorabitur in illis. et exurgent Aegypti super Aegyptios, et
expugnabit homo fratrem suum et homo proximum suum, et
expugnabit ciuitas supra ciuitatem, et exurget id est Aegyp-
10 tus super Aegyptum, et lex supra legem, sensus scilicet
diuersitate sub una lege, et turbabitur spiritus Aegyptiorum
in ipsis, et cogitationes eorum dispargam. et postquam nunc
generi speciem nunc genus speciei miscuisset adiecit dicens:
15 *Die autem illo erit altare Domini in regione Aegyptiorum,* et Esai xix 19, 20
tituli ad terminos eius Domino. erit autem in signum in
aeternum Domino in regione Aegyptiorum. non dixit Dece-
bit esse altare ad terminos Aegypti in aeternum, sed Erit.

Ezechiel uero apertius ostendit totum mundum esse
Aegyptum dicens: *O dies! quia prope est dies Domini, dies* Eze xxx 2–
20 *finis gentium erit. et ueniet gladius super Aegyptios.* et
iungit speciem: *Et erit tumultus in Aethiopia, et cadent*
wulnerati in Aegypto, et cadent fundamenta eius, Persae et
Cretes et Lydii et Lybies et omnes commixticii, et filii testa-
menti mei gladio cadent in ea cum ipsis. Hoc autem factum
25 est, cum post excidium Hierusalem descenderent in Aegyp-
tum et occiderentur illic a Nabuchodonosor secundum Hiere-
miae profetationem. fiet autem et generaliter nouissimo
die, quando cum Aegyptis filii testamenti ceciderunt, Aegyp-
tiorum more uiuentes.

30 Item per Ezechiem minatur Deus regi Aegyptiorum et

3 baptisum Vcorr fili V 6 facie] facie^{xx} V* 7 minorabitur]
R^a; innorabitur R* aegypti] RV (*sic*) 8 et homo proximum suum]
om R 9 expugnabit] pugnauit V*; -bit Vcorr supra] super V
id est] RV*; om Vcorr 12 dispergam RV, cf pp 45⁵, 52²¹ nunc] om V*
15 in signum] om in R 16, 17 decebit] licebit V 18 hiezechiel R;
ezechihel V 21 in] om V 23 cr&aes R lidii & libii V commisticii
V* 26 et occiderentur] ut occiderent R nobocodonosor R; naboc. R^a
27 prophetationem RV 28 aegyptis] RV*; aegyptis Vcorr ceciderunt]
R*V*; ceciderint Rcorr Vcorr 29 more] morte V* 30 ezechihelum
RVcorr; ezechielum V*

eius multitudini, quod essent terribiles in sanctos, inter RV
incircumcisos deputari, quod non conuenit nisi in eos qui

Eze xxxii 32 sibi circumcisio, id est sacris, blandiuntur. Quoniam igitur
dedit timorem suum super terram uitae, dormiet in medio
incircumcisorum cum uulneratis gladio Farao et omnis multi- 5
tudo eius cum ipso, dicit Dominus.

item illic a genere ad
Eze xxxii 3— speciem: Haec dicit Dominus, Circumiaciam super te retia
populorum multorum, et extraham te in hamo meo, et extendam
te super terram. campi <replebuntur> tui, et constituam
super te omnes aues caeli, et saturabo omnes bestias uniuersae 10
terrae, et dabo carnes tuas super montes, et satiabo sanguine
tuo colles, et rigabitur terra ab his quae de te procedunt. a
multitudine tua in montibus uepres inplebo abs te, et cooperiam
caelum cum extingueris, et obscurabo astra eius; solem in
nube contegam et luna non lucebit lumen eius. omnia quae 15
lucent lumen in caelo obscurabuntur super te, et dabo tenebras
super terram tuam, dicit Dominus. iungit speciem: Et exas-
perabo cor populorum multorum, cum ducam captiuitatem
tuam in nationes in terram quam non noueras. excedit spe-
ciem: Et contristabuntur super te multae nationes, et reges 20
earum mentis alienatione stupebunt cum uolabit gladius meus
super facies eorum in medio eorum, ferit ad† ruinam suam ex
die ruinae tuae. redit ad speciem: Quoniam haec dicit Domi-
nus, Gladius regis Babylonis uenit tibi in gladiis gigantum,
et deiciam uirtutem tuam, pestes a nationibus omnes, et perdent 25
contumeliam Aegypti et conteretur omnis uirtus eius. in
genus: Et perdam omnia pecora eius ab aqua multa, et non

1, 2 inter circumcisos V 4 uitae dormiet] uitae dormir& V*; om
uitae Vcorr 5 cum uulneratis] scripsi: cum uulneratus R; uulner-
atus V pharao R 6 item] et V supr ras 7 circumiacium V*
super te retia] super tertiam V 8 extrahunt V* hamo meo]
amoneo V*; amo meo Vcorr 9 replebuntur] suppleuit Sabat.; om
RV 11 montes] oms R 13 inplebo V 15 luna] R*
lunae Rcorr V 16 lumen] V*; lumina R; lumine Vcorr; πάντα^{τὰ φαίνοντα φῶς LXX} super te] om V 18 ducū V* vid
19 tuam] tuae V* 21 alienationes R uolauit R 22 erit ad rui-
nam] RV: cf p 45¹²; προσδεχόμενοι τὴν πτῶσιν LXX 23 tuae] suaee R
adj in V 24 babilonis V in gladiis] gladius R 25 deie-
ciam R pestis R omnis R 26 contumelia R eius]
eōrum eius V (sic) 27 eius ab] om V

RV turbabit eam pes hominis ultra, et uestigium pecorum non cal-
cabit eam. tunc requiescent aquae eorum, et flumina eorum
ut oleum abibunt, dicit Dominus. species: Et dabo Aegyptum
in interitum, et desolabitur terra cum plenitudine sua et dis-
5 pargam omnes inhabitantes eam. genus: Et scient quia ego
sum Dominus. Operiam inquit caelum cum extinguferis, et Eze xxxii 7, 8
obscurabo astra eius; solem in nube contegam, et luna non
lucebit lumen eius. omnia quae lucent lumen in caelo obscura-
buntur super te, et dabo tenebras super terram tuam. in pas-
10 sione Domini non in terra Aegypti tantum fuerunt tenebrae, cf Le xxiii 45
sed in toto orbe. sed nec capta Aegypto obstipuerunt
gentes, expectantes ruinam suam ex die ruinae eius. Eze xxxii 10

Nam et de Sor scriptum est: Haec dicit Dominus ad Sor, Eze xxvi 15—
18 Nonne a uoce ruinae tuae in gemitu vulneratorum, dum inter-
ficiuntur gladio in medio tui, commouebuntur insulae? et
15 descendant a sedibus suis omnes principes maris, et auferent
mitras et uestem uariam suam despoliabunt se. in stupore
mentis stupebunt et timebunt in interitu tuo, et ingemescerent
super te, et accipient super te lamentationem, et dicent tibi:
20 Quomodo destructa est de mari ciuitas illa laudabilis, quae
dedit timorem suum omnibus inhabitantibus in ea! et time-
bunt insulae ex die ruinae tuae. iterum de eadem: In die Eze xxvii 27
ruinae tuae ad clamorem uocis tuae gubernatores tui timore
timebunt, et descendant de navibus omnes remiges tui, et uec-
59 tores et proretae maris super terram stabunt, et ululabunt
super te uoce sua, et clamabunt amarum super te, et inponent
super caput suum terram, et cinerem sternent, et accipient
super te lamentationem filii eorum, lamentam Sor: Quantum

4, 5 dispargam] V*	dispergam RVcorr	5 eam] in ea V
6 operam inquid V*	extinguaeris V*	7 luna] scripti, uid supra; lunę R; lunae V
8 lucent lumina R		8, 9 obscurabunt
V 11 obstipuerunt R	12 expectantes] expugnantes R	13 sor]
soor V	scriptum] pr sic V	14 a uoce ruinae tuae] a
ruina&uae V	15 insulae] in sole V*	16 descended] discedent
V 17 uariam suam] aurium suum V		dispoliabant V*; -bunt Vcorr
18 stupebunt ..inge(miscent)] R supr ras		20 quae] qui V 22 in-
insulae] insylę R	23 gubernatoris R	23, 24 timore...remiges tui]
om R	26 uocem suam RV	28 filii eorum] scripti ex LXX; filiorum RV
lamentam] lamentum V	sor] R semp, V hic	

inuenisti mercedem de mari! satiasti gentes multitudine tua, RV
 et a commixtione tua locupletasti omnes reges terrae. nunc
 autem contrita es in mari, in profundo aquae commixtio tua,
 et omnis congregatio tua in medio tui. ceciderunt omnes
 remiges tui, omnes qui inhabitant insulas contristati sunt super 5
 te, et remiges eorum mentis alienatione stupuerunt, et lacrima-
 tus est uultus eorum super te. mercatores de gentibus exibila-
 bunt te; perditio facta es, et ultra non eris in aeternum, dicit
 Dominus. numquid in unam insulam conueniunt quae dicta
 sunt, aut sola potuit locupletare omnes reges terrae? sed 10
 aliqua relinquimus locis oportunis, quibus etsi strictim dicam-
 tur uideri possunt.

Tyrus bipertita est, sicut per Esaiam, qui post multa

^{n 17} Esai xxiii 15 speciei et generis hoc quoque adiecit dicens: *Erit post septuaginta annos Tyrus sicut canticum fornicariae. accipe 15 citharam, uagulare, civitas fornicaria oblita; bene citharizare, multa canta, ut tui commemoratione fiat. et erit post septuaginta annos respectiōnem faciet Deus Tyri, et iterum restituētur in antiquum <et erit commercium omnibus regnis terrae>.* numquid credibile est uniuersa regna terrarum Tyrum uenire 20 negotiandi causa? quod si ueniant, quae utilitas praedixisse futura Tyro commercia omnibus regnis terrae, si non Tyrus Ecclesia est in qua orbis terrarum negotium est aeternae uitae? sequitur enim et ostendit quod sit eius negotium dicens: *Et erit negotiatio eius et merces sancta Domino. non enim illis 25 colligitur, sed illis qui habitant in conspectu Domini. omnis negotiatio eius edere et bibere et repleri in signum memoriale in conspectu Domini.* si ergo negotiatio eius sancta Domini, quomodo potest omnibus esse regnis, nisi ubique fuerit ista Tyrus?

30

1 mercede R	3 contrita] contristata V	4 congregatio R
5 insulas] siluas R	7 mercatores]+eorum V	7, 8 exhibilabunt
V*; exsibilabunt Vcorr	8 te] & R	es et] est V*; es Vcorr
11, 12 dicuntur V	13 iesaiam Rcorr	15 fornicariae] fornicari R
16 cytharā V	16 p̄ēμβευσον LXX; angulare V	citharizari R;
cytharizare V	17 multa]+cantica V	18 facit dñs R
terrace] om RV	20 tyrum] tyro R	19 et crit...
23 qua] quo R	25, 27, 28 negotiatio] negotia R	futuro R
25 mercis RV*	27 adere V*	commertia R
	memoriale] memoriae V	29 regni V

RV Sequitur enim et aperte ostendit quid sit Tyrus dicens :

Ecce Dominus corrumpet orbem terrarum et uastabit illum et nudabit faciem eius. disparget eos qui inhabitant in eo, et erit populus sicut sacerdos,—num illius orbis cuius negotiatio

13 Esai xxiv 1—

5 sancta Domino?—et famulus sicut dominus et famula sicut domina. et erit emens sicut uendens, et qui debet sicut ille cui debetur, et qui fenerat sicut ille qui feneratur. quia corruptione corrumpetur terra et uastatione uastabitur terra, os enim

10 Domini locutum est ista. planxit terra, corruptus est orbis terrae, planixerunt alti terrae. terra autem facinus admisit propter eos qui habitant in ea, quia transierunt legem et mutauerunt iussa, testamentum aeternum. propterea ergo maledictio comedit terram, quia peccauerunt qui inhabitant in ea.

15 propter hoc egentes erunt qui inhabitant terram,—numquid illi egentes esse possint, quibus in omnibus regnis terrae

cf Esai xxiii 18

negotiatio est edere et bibere et repleri, non quodam tempore, sed in signum memoriale in conspectu Domini?—et relinquuntur homines pauci. lugebit uitis, lugebit uinum, gement omnes quorum iucundatur anima. cessauit iucunditas tympanorum, cessauit impudicitia et diuitiae impiorum. numquid sanctorum cessabit uox citharae? confusi sunt, non biberunt uinum, amarum factum est sicera eis qui bibunt illud. deserta est omnis ciuitas, claudent domos ne introeant. ululate de uino ubique, cessauit omnis iucunditas terrae, et relinquetur

20 ciuitates desertae, et domus derelictae peribunt. haec omnia erunt terrae in medio gentium. si deserta est omnis ciuitas,

25 quae sunt gentes in quarum medio ista sunt?

3 eos]+his V disperget RV, cf pp 45⁵, 52²¹ 4 num] numquid R
 negotio R 6 uendens] pr et V quid debet V* 8 et] e V* 9 ista]
 haec V corruptus] curuatus V 10 admisit] amisit V
 11 inhabitant V* vid quia] qui R 12 iussa testameuti
 aeterni V 13 comed& R habitant Vcorr 14 propter hoc]
 numquid illi R erunt] erant V 15 possunt V 16 nego-
 ciatio R 17 memoriale] memoriae V 18 gemant V 19 io-
 cundator V*, iocundatur Vcorr 19, 20 cessauit] scripsi, πέπαυται LXX;
 cessabit RV utroque loco 19 iocunditas V 19, 20 tympanorum]
 tympano cum V 22 uinum] RVcorr; xxxx V* eis] illis V
 deserxō V* 23 claudent domos] plaudent oms V 23, 24 de uino]
 diuino V 24 cessabit V iocunditas V 27 sunt 2^o] faciant V

Etsi aliqua horum uidentur et iam perspicue fieri, tamen RV omnia spiritalia sunt. omnem ciuitatem desertam spiritaliter mortuam dicit, sed Tyri illius meretricis, non cuius est negotiatio sancta toto orbe. quod autem dixit *relinquentur homines pauci*—saluo utique statu—eorum qui peribunt. pauci 5 relinquuntur ex eis quos spiritaliter mortuos dicit, qui per recordationem uixerint, quos Ecclesia non interfecerit, sicut multis in locis legimus. sed quia propositum nobis implendum est duobus contenti sumus exemplis. minatur Deus ignem ex igni Israhel regi Assyriorum, id est aduerso corpori, et dicit 10

Esai xxiv 6 arsurum uelut stipulam, paucosque ignem fugituros. *Mittet* inquit *Dominus Sabaoth in tuum honorem ignominiam, et in claritatem tuam ignem ardente, + et ardebit+ lumen Israhel + et erit ibi+ ignis, et sanctificabit illud in flamma ardente—* scilicet lumen Israhel—et manducabit quasi faenum siluam.¹⁵ *in illo die ardebunt montes, et per praeripia fugient, quasi qui fugit a flamma ardenti. et qui remanserint ab illis erunt numerus, et puer scribet illos.* Qui remanserit inquit ab illis, non ab igni, non enim potest ignis qui conburit ardere; qui autem ex combustis superauerint ignis efficientur. et in 20 *Zacharia legimus illos remanere quos Ecclesia non occiderit, quod ad se conuertantur; ceteros uero spiritaliter cruciatibus interficere, si quidem stantibus oculos eruat, et carnes tabes-*

Zecl xiv 11—cere faciat. Habitabit in Hierusalem confidens. et

1 et iam perspicue] imperspicue V*; perspicue Vcorr

3 est]

·hierusalem·

om V 4 negotiatio R tota R quod autem dixit] R; ihs autem V (*sic*), fortasse omnia a prima manu 5 peribunt] perimunt^r V 6 relinquuntur] relinquentur V 7 uixerunt V ecclesia] ecclesiasticus V interficerit R sicut] si V 8 praepositum V nobis] orbis V 10 assiriorum V 10, 11 dicit arsurum uelut] dicitur sýrum uel ad V* (dicit ad Vcorr pro dicitur) 11 fugituros] futurus V 12 tuum honore ignominia V* vid 13, 14 et ardebit...ignis] debebat esse ‘ardebit. et erit lumen Israhel ut ignis’ 14 erit ibi] Vcorr; ardebit V* vid; erit tibi R scificauit R flammam ardente R 15 manducauit R 16 praeripia] precipitia V 17 fugit] fugiat R ardente V 19 non ab igni] om V comburit R 20 superauerit R et] om V 21 remanere] remeare V 22 cruciantibus R 23 oculos seruat R 24 hierusalem] irrl V

RV haec erit strages qua caedet Dominus populos, quotquot militauerunt aduersus Hierusalem: tabescent carnes eorum stantibus eis super pedes suos, et oculi eorum fluent a foraminibus eorum, et lingua eorum tabescet in ore eorum. et erit
 5 in illa die alienatio magna super illos, et adprehendet unusquisque manum proximi sui, et implicabitur manus eius manui proximi eius,—id est coccus caecum ducens. et Iudas proeliabitur in Hierusalem, et colliget uires omnium populorum, aurum et argentum et uestem in multitudinem nimis. et
 10 haec erit strages equorum et mulorum et camelorum et asinorum et omnium pecorum quae sunt in castris illis, secundum stragam istam. et erit quicumque relicti fuerint ex omnibus gentibus uenientibus super Hierusalem, et ascendent quotquot annis adorare regem Dominum omnipotentem, celebrare diem
 15 festum scenopegiae.

Aelam alienigenarum est. huic speciali iungit generalem, monstratque bipertitam. *Haec dicit Dominus, Confringantur arcus in Aelam principatus eorum.* excedit speciem: *Et superducam quattuor uentos a quattuor cardinibus caeli, et dispergam illos per omnes uentos caeli, nec erit gens quae illuc non ueniat, quae expellat Aelam.* redit in speciem: *Et terrebo illos coram inimicis eorum qui quaerunt animas eorum, et superducam in eos secundum iram indignationis meae, et mittam post eos gladium meum, donec consumat eos.*
 20 iungit genus: *Et ponam sedem meam in Aelam, et perdam*

Hier xxv 35
—39

1 haec] Vcorr; haxx V*	cedet V	dominus] ds V
quodquod V*	2 hierusalem] irl V	4 eorum 1°] suis V
linguae...tabescent R	5 illos] eos V	adprehendit V*
6 implicabitur] implebitur V	8 praeliabitur R	uires] uiros V
9 aurum] pr et V	in multitudine nimia Va	10 haec]
om Vcorr	mularum et] multorum V	11 pecorum] om R
illis] illius R	13 gentibus] om V*; add in mg	quotquot]
quodquod V*	14 dominum omnipotentem] scripti; ihm dm	potentem
R; dm dm omnipotentem V	caelebrare V	15 scenophegiae
R; scinofegiae V*; scenofegiae Vcorr	16 elam V hoc loco	huius]
hic V	17 monstrat quae V (sic)	confringantur] con-
fringānair V	18 in] bis scriptis V*	exedit] pr et V
et] om V	22 eorum] R supr lin	23 secundum] se-
cum R		

inde regem et potentes; eritque in nouissimis diebus auertam RV captiuitatem Aelam, dicit Dominus. numquid credendum est (M) non fuisse gentem quae non uenerit ad expugnandam Aelam, aut illic sedem Domini, cuius captiuitatem auertit, nisi Ecclesiae sit figura?

5

Aliquae uero species sinistrae tantum sunt, ut Sodoma, sicut scriptum est: Audite uerbum Domini principes Sodomorum, et: Quae uocatur spiritualiter Sodoma et Aegyptus, ubi et Dominus eorum cruci fixus est. ex his Sodomis exiet Loth, quod est, Discessio, ut reueletur homo peccati. Babylon ciuitas aduersa Hierusalem totus mundus est, qui in parte sua, quam in hac Hierusalem habet, conuenitur. Visio inquit aduersus Babyloniam, et dicit aduersum orbem terrarum uenturos sanctos Dei milites. Tollite signum et exaltate uocem illis. nolite timere exhortamini manus, aperite magistratus, 15 quia ecce ego praecipio. sanctificati sunt, et uoco eos; gigantes ueniunt iram meam lenire, gaudentes simul et iniuriam facientes. uox multarum gentium in montibus similis gentium multarum, uox regum et gentium collectarum, cum Babylonem gens et rex Medorum euerterit. sequitur enim et dicit qui 20 sunt isti reges, et quae Babylon. Deus Sabaoth praecepit genti bellatrici uenire de longinquo de summo fundamento caeli, Deus et bellatores eius corrumpere uniuersum orbem terrae. ululate, proximus est enim dies Domini, et contritio a Deo aderit. propter hoc omnes manus resoluentur, et omnis 25 anima hominis trepidabit. turbabuntur legati, parturitiones

1 regem] Vcorr; regen×× V*; reges R eritque] erit V auertam] a&ernam V 3 quae] qui R uenerit] nouerit V 4 auertit] uertit V 5 ecclesiæ] ecclesiasticus V*; ecclesiastica Vcorr figurae R 6 aliquæ] quae V 7 audit V* 7, 8 sodomorum] sodomam V* 8 uocatur] secatur V 11 aduersa] aduersus V qui] om V 12 hierusalem habet] israhel haec V inquit V* 13 babyloniam] babylonem V aduersus V 14 exaltate] exultate V uocem] uicem V 15 illis] illius R 16 sanctificati] pr qui R uoco eos] uocē V 17 ueniant R lenire] cf Cyp 785¹⁴: linire V; mitigate R 18 similis] similes V 19 collecturum V* cum babylone V 20 euerterit] euenerit R 21 sunt] sint V precipit R 22 fundamenta V 26 legati] ligati R

RV enim illos habebunt quasi mulieris parturientis, et patientur
 (M) circumstantiam; alius ad alium expuvescent, et facies eorum
 sicut flamma commutabuntur. ecce enim dies Domini insana-
 bilis uenit indignationis et irae, ponere orbem terrarum deser-
 tum, et peccatores perdere ex eo. diem Domini ex quo passus
 est dicit, ex quo spiritualiter interficitur mundus, interfici-
 enter exercitu Dei, dum eius lumen iniqui non uident, sicut
 sequitur dicens: *Stellae enim caeli et Orion et omnis ornatura*
caeli lumen non dabunt, et tenebrescit oriente sole + lumen et +
non permanebit lumen eius. et infligam orbi terrae mala et
iniustis peccata eorum, et perdam iniuriam scelestorum et iniuriam
superborum humiliabo. et erunt qui remanserint—id
 60 *est quos supradicti milites non occiderint—honorati magis*
quam aurum quod non tetigit ignem, et homo honoratus erit
 15 *magis quam lapis ex Sufir. caelum enim indignabitur et*
terra commouebitur a fundamentis suis propter animationem
*irae Domini, in die qua aderit indignatio eius. iungit spe-
 ciem: Et erit qui relictū sunt quasi capreola fugiens, et sicut*
 20 *ous errans et non erit qui colligit, ut homo ad populum suum*
*conuertatur, et uenire in tribum suum festinet. qui enim inci-
 derit superabitur, et si qui collecti sunt gladio cadent. et filiae*
eorum in conspectu eorum +cadent+, et domos eorum diripient,
et uxores eorum habebunt. ecce excito uobis Medos, qui non
 25 *computant pecuniam, neque auro opus est illis. subtiliter*
adstringit genus; cui enim hosti non opus est auro nisi Eccle-

1 enim] om V	mulieres parturientes R	patientur] parietas
2 circumstantia V	aliam V	6 interficietur R
8 sequitur] seruentur V	caeli] om R	et orion] exteriore V
omnis] omnes V	ornatura] conieci, cf. Roensch 42; creatura R;	
ex ea rura V; ὁ κόσμος LXX		9 tenebris& R; tenebrescit V
orientē sole lumen] R; om V, spatio relicto circiter xxv litterarum		
9, 10 lumen et...eius] καὶ ἡ σελήνη οὐ δώσει τὸ φῶς αὐτῆς LXX		10 orbī
mortui V	13 supradicti] supputadicti V	occiderit V
14 homo] pr nou V	erit] fuerit R	15 sufir] sophyr R
16 suis] om V	propter] propterea V	17 aminationē R
17 indignatio] cf Lxx; indignationis RV	18 capriola V	19 colligat V
20, 21 incederit V	21, 22 filiae earum V* rid	22 domus V
24 computant V	25 adstringit] scripsi; aut stringit R; item in-	
(M)	serit V	serit V
hosti] ostis V; hostis M	auro]+et argento V	
ecclesiasticus V		

siae quae spirituali fruitur uita? *Sagittationes iuuenum confringent, et filiis uestris non miserebuntur, et super nepotes uestros non parcent oculi eorum.*

Omnia spiritualiter, sicut de eadem Babylonia scriptum
 Ps cxxxvi 9 est: *Felix est qui obtinebit et collidet paruulos tuos ad petram.* 5
 neque enim regem Medorum quod obtainuerit aduersum Babylonem dixit felicem, et non Ecclesiam quae obtinet et collidet filios Babylonis *ad petram* scandali. *obtinet* autem, sicut scriptum est: *Qui obtinet modo, donec de medio fiat.* et post multa speciei et generis in clausula periochae aperte ostendit 10 omnes gentes esse Babylonem et eas *in terra atque in montibus suis*, id est in Ecclesia, perdere. *Haec dicit Dominus, Ponam Babylonem desertam, ut inhabitent hericci in illa, et erit in nihilum, et ponam illam luti uoraginem in perditionem.*
 Esai xiv 22—
 27 *haec dicit Dominus Sabaoth dicens, Quomodo dixi sic erit, et quomodo cogitaui sic perseverabit, ut perdam Assyrios in terra mea et in montibus meis, et erunt in conculationem. et auferetur ab eis iugum eorum, et gloria ab umeris eorum auferetur. haec cogitatio quam cogitauit Dominus in orbem terrae totum, et haec manus alta super omnes gentes orbis terrae. Deus enim sanctus quod cogitauit quis disperget, et manum illam fortem quis auertet?* quotienscumque autem post excidium minatur ruinae ciuitatis habitationem bestiarum et auium inmundarum, spiritus inmundos dicit habitatores in hominibus quos Spiritus Sanctus deseruerit. non 25 enim hanc iniuriam possunt interfici habitatores aut ruina sentire.

1 spirituali] spiritualit~ V	5 qui] quod R	optinebit V				
collidebit V	tuos] suos R	6 aduersus V	7 ecclesiastico] aecclesiasticus V	collidet V	8 optinet V	9 qui] quod R
10 specie V	in clausula periochae] <i>scripti</i> ;	10, 11 omnes ostendit omnes V*,	perichae R; clausula periocae V	13 desertum V	ericci V	14 illam] illud V
16 quomodo] quem ad modum V	perseverauit R	17 conculatione V	18 auferetur V	ab] R <i>supras</i> humeris	V	20, 21 orbis terrae] R <i>supras</i> par
disgit V (<i>sic</i>)	et] om R	22 quotiescumque R	24 et	auium inmundarum] om V	25 <i>sps</i> <i>sps</i> V (<i>sic</i>)	deseruit R
26 ruinam R						

RV Sermones inquit Amos, quos uidit super Hierusalem; et Am*iiii*
 (M) coepit: In tribus impietibus Damasci et in quattuor non _{iiii}
 auersabor eam, eo quod secabant serris ferreis in utero habentes.
 et iterum: In tribus impietibus Idumaeae et in quattuor _{iiii}
₅ non auersabor eam propter quod persecutus est in gladio fra-
 trem suum. et multas alias ciuitates alienigenarum in Ec-
 clesiae figuram conuenit. ubicumque autem Idumaeam,
 Theman, Bosor, Seir nominat, fratres malos significat; sunt
 autem possessiones Esau. serras nero ferreas homines dicit
₁₀ duros et asperos, qui secant parturientes Ecclesias.

Item omnes gentes quae sub caelo sunt in ciuitate Dei
 iram Dei bibere et illic percuti Hieremias testatur dicens:
 Sic dicit Dominus Deus Israhel, Accipe calicem uini meri de ^{Hier xxxii 15}
₋₂₉ manu mea, et potabis omnes gentes ad quas ego mitto te,
₁₅ et uoment et insanient a facie gladii, quem ego mitto in medio
 illarum. et accepi calicem de manu Domini, et potauit gentes
 ad quas misit me Dominus ad ipsas: Hierusalem et ciuitates
 Iudae et reges eius et principes eius, ut ponerentur in desola-
 tionem et in deuastationem et in sibilacionem; et Farao regem
₂₀ Aegypti et pueros eius et potentes eius et uniuersum populum
 eius et omnes promiscuos eius; et reges omnes alienigenarum,
 Ascalonem et Gazam et Accaron et quae contra faciem Azoti;
 et Idumaeam, et Moabitatem, et filios Ammon, et regem Tyri
 et regem Sidonis, et reges qui trans mare sunt, et Dedan et
₂₅ Theman et Bosor, et omnem circumtonsam a facie, et omnes
 promiscuos qui commorantur in deserto, et omnes reges Aelam,
 et omnes reges Persarum, et uniuersos reges a Subsolano qui
 longe et qui iuxta sunt, unumquemque ad fratrem suum, et
 omnia regna terrae quae supra faciem terrae sunt. et dices illis:
₃₀ Sic dicit Dominus omnipotens, Bibite et inebriamini et uomite,

2, 4 quatuor R	4 idumeae RV*	7 idumæam RVcorr
9 autem] R*; aut R ^a	11 quae] qui R	in ciuitate
Dei] om R	12 bibere] uiuere V*	15 uoment] uenient R
16 accipi R	18 et reges] om et R	18, 19 desolatione...deuastatione
...sibilacione V	19 pharao regi R	20 et 3 ^o] om V
21 promiscuos] praemiscuos V	22 ascalonem] asalonem V*	23 idu- meam V*
moabitem V	24 sidoni R	25 a faciae V*
26 premissuos RV	aelam] helam R; elam V	29 supra] super V
30 sic] haec V		

*et cadetis et non surgetis a facie gladii, quem ego mitto in RV
medio uestrum. et erit si noluerint accipere calicem ita ut
bibant, dices: Sic dicit Dominus, Bibentes bibetis, quia in
ciuitate in qua inuocatum est nomen meum super ipsam
incipio uexare uos, et uos purgatione non eritis purgati, quia 5
gladium ego inuoco super inhabitantes super terram. Potabis
inquit Hierusalem, ciuitates Iudae et reges eius et principes
eius; deinde dicit: Et uniuersa regna terrae quae super faciem
terrae sunt, ut ostenderet ab speciali Hierusalem transitum
fecisse ad generalem, in qua sunt omnes gentes terrae quas 10
illic Deus percutiet, sicut et interpretatus est dicens: Quo-
niam in ciuitate in qua inuocatum est nomen meum in ipsa
incipio uexare uos, et uos purgatione non eritis purgati. num-
quid Hieremias, cum esset in corpore, qui de Iudea et
carcere numquam nisi in Aegyptum tractus, perspicue adiecto 15
mero in calice ut potum dare omnibus gentibus quae sub
caelo sunt, aut nunc praeter Ecclesiam profetat? quodsi
tunc quoque et nunc in Ecclesiam locutus est, manifestum
est et omnes gentes illicubi Hieremias loquitur conueniri in
principali eorum parte. si quid enim summum Satanus in 20
corpore suo, si quid dextrum, si quid graue habet, caelestibus
misicit ut bellantium est mos fortibus fortes opponere. unde
cf Eph vi 12 apostolus dicit non esse sanctis pugnam aduersum humana,
sed aduersus spiritalia nequitiae in caelestibus.*

1 caditis R	2 erit] erint V (sic)	6 ego...in(habitantes)]		
supr ras in R	terram] terrā ammon R	7 iuda R	13 purga-	
tōnē R	eritis] estis R	13, 14 numquid V*	14 iudea et]	
iudeae V	15 aiecto V	16 ut] id V	dare] RV: fortasse pro daret,	
sed cf Roensch 445; Priscillian 42 ¹	quae] qui R	17 praeter]	per V	
17, 18 profetat...ecclesiam] om R	17 prophetat V	18 ecclesia V	locutus] R (sic); locus V	20 enim] om R
20, 21 in corpore...graue] si quid graue si quid dextrum in suo corpore V	22 est] om R	23 pugna V	aduersum] aduersus V	humana] humanitatem V

24 caelestibus]+EXPLICIT DE SPECIE | ET GENERE | INCIPIT DE TEMPORIBVS |
REGVLA R (rubro); +EXPLICIT DE SPECIAE. ET GENERE. AMEN || INCIPIT DE
TEMPORIBVS. LIB | QVINTVS V

V. DE TEMPORIBUS.

RV Temporis quantitas in Scripturis frequenter mystica est
 (D) tropo synecdoche, aut legitimis numeris, qui multis modis
 (M) positi sunt et pro loco intellegendi; synedoche uero est aut a
 5 parte totum, aut a toto pars.

Hoc tropo cccc annos seruuit Israhel in Aegypto. nam
 § D § dicit Dominus Abrahae: *Sciens scies quia peregrinum erit* Ge xv 13
semen tuum in terra non sua, et dominabuntur eorum et affli-
gent annis cccc; Exodi autem Scriptura dicit cccc xxx annos cf Ex xii 40
 10 fuisse Israhel in Aegypto. an non omne tempus seruuit?
 quaerendum ergo, ex quo tempore: quod inuenire facile est.
 dicit enim Scriptura non seruisse populum, nisi post mortem
 ¶ D Ioseph.¶ *Mortuus est inquit Ioseph et omnes fratres eius et* Ex i 6–10
omnes saeculi illius, filii autem Israhel creuerunt et multipli-
 15 *cati sunt et cydaeи fuerunt et praeualuerunt nimis, multipli-*
cubat autem eos terru. *exsurrexit autem rex alter super*
Aegyptum qui ignorabat Ioseph, et dixit genti suae: Ecce gens
filiorum Israhel magna multitudo, et ualent super nos;
 § D *uenite ergo circumueniamus eos.* § si autem post mortem
 20 Ioseph coepit seruire populus, ex cccc et xxx annis, quibus
 in Aegypto moratus est, deducimus lxxx annos regni Ioseph
 —regnauit autem a xxx annis usque in cx,—et erunt reliqui cf Ge xli 46;
 122

2 temporis] temporum V *supr ras* M mystica est] mysticæ sunt R
 3 tropo synedoche] M *Eug* 872; tropo ΣΥΝΕΚΔΟΚΗ Aug cod Pal 188;
 ·ΤΡΟΠΩΣ ΣΥΝΕΚΔΟΚΗ· R; tropo sinedoche V 4 synedoche] ΣΥΝΕΚΔΟΚΗ
 R; sinedoche V est] post totum VM 6 cccc] quadrin-
 gentos V et sic semper annos] om R 7 dictum est
 Abrahae peregrinum: *sic incipit D; uid Introd p xx dominus]* ds V
 scies] scie^rs V (sic) 8, 9 adfligent eos VM 9 annis]
 annos D exodo D cccc et xxx D 10 Israhel] om V in
 aegyptum D an...seruuit] om D 11 ergo] + est D
 facile est] om est D 12 enim] dns R 13 mortuus...io-
 seph] om V 15 cydaeи] cydei R; cythei V; χυδαῖοι LXX nimis] om
 V 19, 20 quod si tuuc coepit: *sic rursus incipit D* 20 cccc et xxx]
 D; quatrigentis & triginta R; quadrigentis & triginta V quibus]
 pr ex V 21 moratus] demoratus V diducimus Vcorr lxxx]
 septuaginta D 22 autem] enim V xxx annis] quadragesimo
 anno D, sed cf p 64¹³ cx] centesimo decimo D

seruitutis Israhel anni CCCL, quos Deus dixit cccc. si autem RV omni tempore peregrinationis suaे seruinit Israhel, plus est [D] quam Deus dixit; si ex morte Ioseph secundum Scripturae sanctae fidem, minus est. quo manifestum est centum a toto partem esse, nam post CCC annos pars aliorum centum anni 5 sunt: propterea dixit CCCC annos.

Sic in omni summa temporis, ut puta post nouem dies prima hora decimi diei dies est, aut post nouem menses primus dies mensis est, sicut scriptum est: *In utero matris figuratus sum caro decem mensuum tempore coagulatus in 10 sanguine.* sicut autem in prima parte cuiusque temporis totum tempus est, ita et nouissima hora totus dies est,[¶] aut ^{¶ D} reliquiae mille annorum mille anni sunt. sex dies sunt mundi aetas, id est sex milia annorum. in reliquiis sexti diei, id est M annorum, natus est Dominus, passus et resurrexit. 15 itidem reliquiae M annorum dictae sunt mille anni primae resurrectionis. sicut enim reliquiae sextae feriae, id est tres horae, totus dies est, unus ex tribus sepulturae Domini, ita reliquiae sexti diei maioris quo surrexit Ecclesia totus dies est, id est M anni. hoc enim tropo constant *tres dies et tres 20 noctes.* noctis autem et diei XXIIII horae unus dies est, nec adiciuntur noctes diebus nisi certa ratione. alias dies solos dicimus, sicut Apostolus dicit mansisse apud Petrum diebus XV: numquid opus erat dicere totidem et noctibus? sic 61 enim scriptum est: *Vespera et mane dies unus.* quod si nox 25

Sap vii 1, 2

Mt xii 40

cf Gal i 18

Ge i 5

1 israhel] om DM anni CCCL anni .cccc. R; annis trecentis quinqua ginta V* (anni trecenti...Vcorr); anni CCCLX D quos] quod V 2 omni tempore] omnem tempus V*; omne tempus Vcorr israhel] om D 3, 4 secundum...fidem] om D 4 quo manifestum est] quos manifestatum D 6 cccc] quadringintos VD 7 sic] si hic V 8 prima...dies] om V diei dies] om dies D 9 mensis]+decimus V; pr mensis M 10 decem mensuum tempore] decimmensū V; decem mensium D coagulatus]+sum DM 11 autem] enim D cuiusque temporis] cuiusquam temporis D; cui:temporis M; temporis cuiusq. temporis cuiusq. V (sic) 12 totum] om V est 1º] om D ita et] RDM; ita in V nouissima] RD; + ut nouissima VM dies sit VM 13 sunt 1º] sint VM 14 sex milia] V; vi. R reliquis V* 15 n] mille V semper 16 itidem] idem V 19 surrexit] resurrexit V 20 id est] om V constat V 21 horae] hore R unus dies] unum tempus V 22 alias] RV^b; alias V 23 apud V* 25 uespere R

RV et dies unus dies est, nouissima hora dici et totum diem et noctem transactam retinet. similiter et nouissima hora noctis totam noctem et diem futuram: hora enim pars est utriusque temporis. hora qua sepultus est Dominus pars est 5 sextae feriae cum sua nocte quae transierat, et hora noctis in qua resurrexit pars est innuentis diei. ceterum si neque in die praesenti nox est praeterita neque in nocte praesenti dies crastinus, non die resurrexit Dominus sed nocte. quoniam dies ab ortu solis est, sicut scriptum est: *Luminare maius initium* Ge i 16
 10 *diei;* Dominus autem ante solis ortum resurrexit. nam Marcus dicit: *Oriente sole,* non orto sed *oriente,* id est ad Me xvi 2 ortum eunte; Lucas autem: *Diluculo.* sed ne de hac locutione Le xxiv 1 ambigeretur alteri euangelistae aperte noctem fuisse testantur. nam Matheus nocte dicit uenisse mulieres ad monu- cf Mt xxviii 1
 15 mentum et uidisse Dominum, Iohannes uero cum adhuc tene- Ioh xx 1
brae essent. si autem Dominus ante solem, id est ante initium diei resurrexit, nox illa pars est inlucents diei. quod et competit operibus Dei, ut non dies obscuretur in noctem sed nox luceat in diem. ipsa enim nox inlumina-
 20 tur et efficitur dies, quod est figura eorum quae facturus erat in Christo, quoniam Deus qui dixit de tenebris lumen fulgere 2 Co iv 6
fulsit in cordibus nostris, qui inluminauit tenebras, sicut scrip-
 tum est: *Tenebrae tuae sicut meridies erunt, et:* Nox tran- Esai lviii 10
suit, dies autem adpropinquauit; sicut in die decenter ambu- Ro xiii 12, 13
 25 *lemus.* prius est enim quod carnale est, deinde quod spiritale. 1 Co xv 46

Dies ergo primus et nouissimus a toto pars est. solus medius plenus fuit a uespera in uesperam secundum Dei conditionem atque praeceptum, sicut Mosi dicit in Leuitico a uespera in uesperam obseruari diem sabbatorum. quidam Lev xxiii 32
 30 autem putant ex die computandum, quoniam Dominus tres cf Mt xii 40 dies et noctes dixit, non tres noctes et dies. sed hoc non

1 unus dies]	unum tempus V	diem totum V	2 trans-
actum V*	3 noctem] om V	futurū V	5 quae] qui R
5, 6 in qua] quae V*; qua Vcorr		6 imminentis R	12 delu-
culo R	loquutione R	13, 14 alter euangelista...testatur R	
13 noctem] nocte V	17 est] erat V	inlucents RV	18 ob-
19 diem] die V	20 facturus] facta V	24 adpropin-	
quabit V	27 dei] VRcorr; dixm R*	28 moysi V	
in leuitico] om V	29 obseruari] obscuraui V	30 putant] dicunt V	

longa ratione destruitur. si enim ex die initium sepulturae, RV
 in nocte finis; si autem in die finita est, a nocte coepit.
 nam si dies utrimque concluditur, plus erit unus dies. Di-
 cunt praeterea non posse in die noctem esse praeteritam nec
 in nocte diem futurum, sed separatos tres dies et noctes 5
 oportere adsignari, computantes primum diem quo cruci fixus
 est, alterum trium horarum separatarum, tertium sabbati
 —erit dominicus dies quartus! qui autem hanc circumuen-
 tionem uitant consentiunt a nocte quidem computandum,
 sed noctes a diebus debere separari, dicentes in tribus horis 10
 tenebrarum importunarum primam noctem, alteram sabbati,
 tertiam inlucenscentis dominici. noctes quidem ueluti tres
 sunt, sed dies duo: primus in tribus horis post tenebras,
 secundus sabbati! non enim qui separatos dies promittit
 potest dicere in nocte qua resurrexit fuisse diem futurum. 15
 quod si in id consensit, consentiat necesse est in reliquis diei
 sextae feriae fuisse noctem praeteritam. quasi tenebrae
 importunae fuerunt, tres tamen horae lucis eiusdem sunt
 diei, nec amiserunt ordinem suum, quo minus pars esset diei
 ac noctis suae. taceo tres horas tenebrarum noctem esse 20
 non potuisse, quod praeter ordinem fuerint conditionis Dei.
 quicquid enim signi est non turbat elementorum rationalem
 cursum. non enim quia stetit sol et luna in diebus Hiesu et
 Ezechiae solus sol reuersus est; aliquid cursus inter solem et
 lunam mutilatum est et detractum uel additum diei ac nocti, 25
 et noua exinde coepit temporum aut neomeniae supputatio,
 quam statuit Deus in sole et luna esse *in tempora dies et annos*, sicut in Genesi scriptum est. multo magis in illo die
 nihil turbatum est, cui non sunt adiectae tres horae tenebra-

^{cf Ios x 7;}
^{1 Regn xx 11}

^{Ge i 14}

2 in noctem R	si autem finis R	3 utrimque] utrumq. RV
4 noctem esse] tr V	5 in noctem V* vid	7 separatarum]
reparatarum V	8 dominieus] dñi V	12 inlucenscentis V*
dominice V* ; dominicae Vcorr	uelut R	14 separatos]
separatus V* promittit] R; promit Vcorr; promitxxx V*		16 consensit]
consentit V reliquiis Vcorr		17 quasi] quac si Vcorr
19 amiserunt] admiserunt V	20 horas] horae V*	22 signi]
signis R rationale] rationale R; rationabilem V		23 in diebus]
om in V ihu RV et 2°] aut V	25 additum] addictum V*	
ac] aut V	27 in solem et lunam V	tempora] temporum V

rum ut essent xv horarum, sed pars ipsius diei obscurata est
^[Eug]
^(M) — sexta in nonam. quod si non solem obscuratum et rursus
 ostensum diem dicimus, quod nomen, quem ordinem damus
 ipsi diei qui fuisse dicitur inter sextam feriam et sabbatum,
 nisi bis sabbatum fuit et ebdomadas illa octo dies habuit?
 certe, si contentio ratione minime sedari potest, compendio
 probamus tres horas tenebrarum non pertinere ad sepulturam
 Domini, eo quod adhuc uiueret. non enim potuit esse *in Mt xii 40*
corde terrae nisi ex quo mortuus est et sepultus est, quod
 factum est in tribus horis sextae feriae intra duodecimam.
 quoniam post occasum solis non licebat Iudeis sepelire, cum
 esset cena pura initium sabbati, sicut Iohannes dicit: *Illic* ^{10t xix 42}
ergo propter cenam puram Iudeorum, quoniam proximum
erat monumentum, posuerunt Iesum. dies autem noctibus
 dignitate non nouitatis ordine praefreruntur, ut omnes mas-
 culi primogenitis, sicut dictum est: *Genuit filios et filias et* ^{cf Ge v 4}
obit, cum contra legem sit naturae ut omnes illi masculos
primum genuisset. nobis autem totum tempus dies est;
omnia noua sunt, figurae transierunt.

Ex legitimis numeris sunt septenarius, denarius, duode-
 narius. idem autem est numerus et cum multiplicatur, ut
 LXX, DCC; uel totiens in se, ut septies septeni uel decies
 deni. sed aut perfectionem significant, aut a parte totum,
 aut simplicem summam. perfectionem, ut VII spiritus Ec- ^{et Ap i 4}
^{§ 73 Eug} clesiae, aut ut dicit: *Septies in die laudabo te,*[¶] aut: *Septies* ^{Ps cxviii 164}
⁸⁷³ *tantum recipiet in isto saeculo.* similiter decies, ut aliud
 euangelista dicit: *Centies tantum recipiet in isto saeculo.* ^{Lc xviii 30} *et Mc x 30*

1 esset V 1, 2 xv horarum...nonam] quindecim nam V 4 inter
 sextam] interfactam V*; intersectam Vcorr et sabbatum] et sabbatorū
 V 5 nisi bis sabbatum] nisi si uis sabbatum V; nisi sabbata R ebdo-
 madas] ebdomada V 6 si] sic V compedio R 8, 9 in cor V
 9 est et] uel V 10 horis sextae] hore sexte V duode-
 cima V 12 cena pura] caena pura R; pura cena V* (pura caena Vcorr)
 initiu X* sabbatis V 13 caenam R 14 erat] fuerat V
 15 nouitatis ordine] nouitaordinē R*, mox corr 17 cum] quod V 20 num-
 meri sunt V* 21 autem est] tr V 22 septuaginta uel septin-
 genti V toties R septeni] .vii. R uel] aut V
 23 a toto partē R, uid infra 24 aut] MVcorr; ut V*; aut R (sic) ut]
 & V* 24, 25 ecclesiae]+septem V 25 laudabo te] V Eug; laudē
 dixit tibi R; laudem dixit M 26 decies] denarius VM

Daniel angelorum et caeli uel Ecclesiae innumerabilem RV
 multitudinem denario numero complexus est dicens: *Milie^(M)*
milia apparebant illi et decies milies decies milia circumsiste-
 bant. et Dauid *Curris* inquit *Dei decies milies tantum.* et
 de omni tempore Dauid: *In mille saecula.* item per duode-⁵
 narium de omni Ecclesia dictum est CXLIII. et duodecim
 tribus omnes gentes, sicut: *Iudicabitis XII tribus Israel.* a
 parte totum est, quoniam certum tempus legitimis numeris
 definitur ut in Apocalypsi: *Habebitis pressuram X dies,* cum
 significet usque in finem. LXX autem annos in Babylone ¹⁰
 idem tempus esse importunum est nunc probare.

Praeter legitimos etiam numeros, quodecumque tempus in
 quodecumque numero frequenter breviauit Scriptura, sicut
 supradictum tempus Hora appellatum est, dicente apostolo;
Nouissima hora est; et Dies, sicut: *Ecce nunc dies salua-¹⁵*
tionis; et Annus, sicut per Esaiam: *Praedicare annum*
Domini acceptabilem. quoniam non ille quo Dominus pree-
 dicauit solus fuit acceptabilem, sed et iste quo praedicat,
 sicut dictum est: *Tempore accepto exaudiui te,* quod aposto-²⁰
 lus interpretatur: *Ecce nunc tempus acceptabile.* finis de-
 nique huius anni diem iudicii iunxit dicens: *Praedicare*
annum acceptabilem et diem retributionis. et Dauid *Bene-*
dices inquit *coronam anni bonitatis tuae.*

Aliquando hora dies et mensis annus est, sicut in Apocalypsi: *Parati in horam et diem et mensem et in annum,* quod ²⁵
 est tres anni et dimidius. ibide, menses pro annis: *Datum*
est ei laedere homines mensibus quinque. aliquando dies
 denario numero C dies sunt, sicut in Apocalypsi: *Dies MCCCLX,*
 nam milies ducenties centies et sexagies centeni centumui-

2 milies] mille V	3 apparebunt V	milias] milias R	decies
milia] denaria V	4 currus] cursus R	8 totum est] toto V*	
totum Vcorr	certum] centum V	9 ut] om R	apocalypsin V
x] decim V*	10 annos] om V	babylonē R	15 sicut]
om R*	15, 16 salvationis] salutationis V; salutis M		17 domini]
ānm V*; dno Vcorr	21 diem] idem V	22 annum]+dñi V	
23 bonitatis] benignitatis V	24, 25, 28 in apocalypsin V	25 et in]	
om in V	26 dimidium V	menses] mensis R	27 laedere]
ledere RM; delere V	mensibus] menses V	28 centum dies V	
29 et] om V	centini R	centumuiginti] centies R	

RV finti sex milia dies sunt, qui fiunt anni CCCL mensibus trice-
 (M) norum dierum. ibidem, unus mensis denario numero centum
 menses sunt, ut: *Ciuitatem sanctam calcabunt mensibus XLII,* Ap xi 2
 nam XLII centeni III et CC menses sunt, qui sunt anni CCCL.

5 Tempus aut annus est aut centum anni, sicut *Tempus et tempora et dimidium temporis*, quod est aut tres anni et dimidius aut CCCL. item unus dies aliquando centum anni sunt, sicut de Ecclesia scriptum est iacere in ciuitate ubi et cf Ap xi 8, 9 *Dominus eius cruci fixus est tres dies et dimidium*, et: *Oportet filium hominis Hierusalem ire, et multa pati a senioribus et principibus sacerdotum et scribis, et occidi, et post tres dies resurgere;* ipse enim tertio surrexit.

Generatio aliquotiens et c anni sunt, sicut Dominus dicit
 Abrahae: *Quarta autem generatione reuertentur huc.* in Ge xv 16
 15 Exodo uero non de seruitutis sed de totius peregrinationis
 tempore dictum est: *Quinta autem generatione ascendit ex xiii 18*
 populus ex Aegypto, id est post CCCC et XXX annos. item
 62 generatio aliquotiens X anni sunt, sicut Hieremias dicit:
Eritis in Babylonie usque ad generationes VII. Baruch vi 2

20 Ternarium numerum eundem esse, qui et denarius,—id
 est plenus,—in Euangeliis deprehenditur. nam Matheus cf Mt xxv 14 ff
 dicit tribus seruis creditam Domini substantiam; Lucas uero
 x, quos x in tres redigit, dum et ipse a tribus dicit exactam cf Lc xix 13 ff
 rationem.

25 Aliquotiens unus dies M anni sunt, sicut scriptum est:
Qua die gustaueritis ex arbore morte moriemini. et VII dies Ge ii 17
 primi VII anni sunt; sex diebus operatus est Dominus et Ge ii 2, 3
requieuit ab omnibus operibus suis die septimo, et benedixit et
sanctificauit illum. Dominus autem dicit: *Pater meus usque Ioh v 17*
 30 nunc operatur. sicut enim mundum istum sex diebus opera-
 tus est, ita mundum spiritalem, qui est Ecclesia, per sex
 milia annos operatur, cessaturus die septimo quem benedixit,
 fecitque aeternum.

1 fiunt] sunt V 1, 2 trecenorum V*; trigenorum Vcorr 7 cen-
 tum] V^a; centeni V*; om R 12 tertio]+die V 13, 18, 25 ali-
 quotes R 14 reuertetur V huc] hoc V* 15 sed de totius] om R*;
 add R^a 20, 21 id est plenus] idē plenius V 21 in euangelio V
 27 dominus] ds V 30 nunc] modo V 31 ecclesiam V* vid
 32 operatur] operator R 33 aeternum] pr in R

Hoc est quod Dominus inter cetera mandata nihil aliud RV
 crebrius praecepit, quam ut obseruemus et diligamus diem
 sabbatorum. qui autem praecepta Dei facit sabbatum Dei
 diligit, id est septimum diem quietis aeternae. propterea
 Deus hortatur populum non intrare portas Hierusalem cum 5
 onere in die sabbati, et minatur portis et intrantibus per eas
Hier xvii 19—
²⁷ et exeuntibus, sicut Hieremiae mandat dicens: *Vade sta
 in portis filiorum populi tui, in quas ingrediuntur reges Iuda
 et egrediuntur, et in omnibus portis Hierusalem, et dices ad
 eos: Audite uerbum Domini qui intratis in portas istas. haec 10
 dicit Dominus, Custodite animas uestras, et nolite tollere onera
 in die sabbatorum et nolite exire portas Hierusalem et nolite
 efferre onera de domibus uestris in die sabbatorum, sicut man-
 danui patribus uestris; et non audierunt in auribus suis, et
 indurauerunt ceruicem suam super patres suos, ut me non 15
 audirent neque percipirent disciplinam. eritque si me audie-
 ritis, dicit Dominus, ut non inferatis onera per portas ciuitatis
 huius in die sabbatorum, ut non faciatis omne opus uestrum, et
 sanctificetis diem sabbatorum, et intrabunt per portas ciuitatis
 huius reges et principes sedentes in sede Dauid et ascendentess 20
 in currus et equos, ipsi et principes eorum, uiri Iuda et qui
 inhabitant Hierusalem. et habitabitur ciuitas haec in aetern-
 um, et uenient de ciuitatibus Iuda et +ciuitatibus+ Hierusa-
 lem, et de terra Beniamin et de terra campestri et de terra
 quae ad Austrum, adferentes holocausta et incensa et manna 25
 et tus, ferentes laudationem in domum Domini. et si me non
 audieritis ut sanctificetis diem sabbatorum, ut non portetis
 onera neque intretis per portas Hierusalem in die sabbatorum,
 et succendam ignem in portis eius, et consumet itinera Hieru-
 salem et non extinguetur. sufficeret breuiter mandasse non 30
Hier xvii 21
 operari sabbatis; ut quid Nolite inferre onera per portas
 Hierusalem? aut si opus erat et operis speciem dicere, quid*

1 hoc] id V 10 in] om V 13 efferre] ferre V 14 audierunt]
 obaudierunt V 16, 17 audieritis] quesieritis R 17 honera V 21 equos
 R; equus V* et qui] om et V 23 ciuitatibus 2^o] pr de R; κυκλοβθεν
 LXX 25 olochausta V 26 domum domini] domum R; domodni
 V 28 in die sabbatorum] om V 29, 30 hierusalem]+in die
 sabbatorū R 31 honera V 32 dicere quid] diceret id V

RV *Nolite inferre per portas?* non enim aliqui per muros et tecta infert onera in cinitatem.

Hierusalem bipertita est, et portae eius bipertitae. per portas inferorum exitur de Hierusalem sancta, et per easdem 5 intratur in maledicta. qui autem per portas intrant caeli intrant in aeternam Hierusalem, ut *reges in curribus et in equis sedentes in sede Dauid*, sicut per Esaiam: *Adduent fratres uestros ex omnibus gentibus donum Domino cum equis et curribus in splendore mulorum cum umbraculis in sanctum 10 ciuitatem.* sanctae portae ciuitatis Hierusalem Christus est, et uicarii eius custodes legis, *interficientes uero prophetus et lupidantes missos ad se.* porta diabolus est, et uicarii eius pseudoapostoli praedicatorum legis, *claves regni caelorum* alto sensu abscondentes. ipsi sunt *portue quae non uincunt 15 Ecclesiam*, quae supra petrum fundata est, quoniam firmum fundamentum Dei stat, sicut scriptum est: *Cognovit Dominus qui sunt eius.* si quis autem per praecelta praesidentium 20 cathedrae Mosi introit, per Christum intrat—ipsius enim sunt praecelta, ipse exponit onus peccatorum suorum—, et sine illo intrat in requiem sabbati. si quis uero non per praecelta sed per facta praesidentium cathedrae intrat, fiet filius gehennue magis quam illi, et requiescentibus uniuersis 25 qui ante sabbatum manna collegerunt, ille cum onere suo inuenietur in die sabbati, in quo non est manna colligere neque onus exponere. quia nolunt audire nocem filii Dei clamantis in Ecclesia et dicentis: *Venite ad me omnes qui onerati estis, et ego uos requiescere faciam.*

Isti sunt fures qui non per ianuam ueram sed per portas suas intrant in suam Hierusalem, et succendet Deus ignem

2 infert] inferre V	honera V	5 autem] aut R	6 aeternam]
aeterna R; aeternū V		8 fratres uestros] ff V (sic)	domino] dō V
9 splendorem R	mularum] multorum R;	multarum V	
10 sanctae portae] tr V	civitati V	11 uicari V*	
12 diabolus] R*vid V; diaboli Recorr	uicarius V	14 uincant V	
15 supra p̄ra R	16 dominus] ds V	17 praesidentium] praesentiū V	
18 moysi V	20 intrat] pr non V ^b	21 cathedrae]	
cathedra R; cathedrae moysi V	fiet] om V	22 illi] ipsi V	
23 colligerunt V*	onere] honore V*; honore Vcorr	24 inue-	
niatur V	29 succedit V	niat V	

in portis Hierusalem, et comburet itinera eius et non extinguetur. ignis enim qui specialis Hierusalem portas exussit (^M) extinctus est; apostolus autem sabbatum et alia legis mandata figuram esse futuri sic ait: *Nemo ergo uos iudicet in cibo et potu aut in parte diei festi aut neomeniae aut sabbato- 5 rum, quod est umbra futuri.*

Multis in locis unius temporis diuersi euentus in speciem separatim descripti duo tempora fecerunt, quasi ex ordine se insequentia; in genere autem uno tempore est uterque euentus. sic **XIII** anni sub Ioseph ubertatis et sterilitatis **10** VII anni sunt tantum, id est omne tempus a passione Domini, in cuius figura factus est Ioseph dominus Aegypti cum esset **XXX** annorum; qui sunt itaque nobis **VII** anni ubertatis et saturitatis, id est ceteris **VII** sterilitatis et famis.

Ib 46 **cf Le vi 20 ff** isto enim tempore minatur Dominus diuitibus famem, pauperibus uero saturitatem promittit. haec bona et mala duplicitis temporis uno tempore futura testatur Scriptura Exodi, qua manifestum est omnium plagarum Aegypti inmunem fuisse Israhel, et per tres dies tenebrarum lumen habuisse. **20** quod nunc spiritualiter geritur, sicut Deus eidem Faraoni postea comminatus est dicens: *Dabo tenebras super terram tuam.*

Aliquotiens unum tempus in multas diuidet partes, quarum singulae totum tempus sint. sic annus quo fuit Noe in arca diuiditur inter omnes numeros. quotiens tamen temporum mentio est, quaternarius numerus specialiter **25** tempus est a Domini passione usque in finem. quaternarius est autem quotiens aut plenus est, aut post tertium pars quarti ut **CCCL** aut tres et dimidium. ceteri uero numeri pro locis intellegendi sunt; signa sunt enim, non manifestae definitiones. **XL** ergo dies diluuii tempus est. nam isti sunt **30**

1 comburet V **4** uos] om V **8** descripti] describit V* vid;
describi Vcorr ordixne V nunc **10** anni] annis V iosephx V*
11 a] om V **12** figuram R **14** id est] idem V ceteri V
septem sterilitatis R **16, 17** promittit. haec...futura testatur] *sic diuidit* R; V *iungit* promittit et haec, *et disiungit* futura et testatur
17 qua] quia V **20** pharaoni R **22** aliquoties R unum] r R
24 archa R **24, 27** quoties R **27** est autem] om est R
28 cccc] ccl R; trecenti quadraginta V aut] aūt R dimidio V
numeri] nam V **29, 30** manifeste definitionis R; manifeste de-
finitiones V **30** dies diluuij] tr V tempus] pr totum V

RV cccc anni in Aegypto, et XL anni in heremo, et XL dies
^(M) iejunii Domini et Moysi et Heliae, quibus in heremo iejunat
 Ecclesia, id est abstinet a mortuorum uoluptatibus; id est
 XL dies quibus manducat et bibt Ecclesia cum Domino post ^{cf. Ac i 3, 4}
 5 resurrectionem, id est XL anni quibus erat Ecclesia *manducans* ^{3 Regn ii 46 a}
^{et bibens} sub Salomone, pace undique uersum profunda,
 premente tamen eodem bipertito Salomone, sicut eadem
 Ecclesia dicit: *Pater tuus oppressit nos.* XL dies fuit aqua ^{3 Regn xii 24 p}
^{cf. Ge vii 17}
^{Ge viii 6}
 statu suo et totidem defecit dies, et defectio aquae decimo
 10 mense, id est perfecto tempore, completur. sed in genere
 non ita est, ut quodam tempore inualeat et deinde deficiat:
 quoniam quo tempore inualeat carnaliter eodem deficit
 spiritualiter, ut ipsa elatio sit defectio usque dum perficiatur
 tempus, sicut mundus regnans ponitur sub pedibus Ecclesiae,
 15 id est filii hominis. qui sunt itaque XL dies, id est CL, in ^{cf. Ge vii 17, 24}
 Ezechiel; namque XL diebus exsoluit peccata Iuda, et Israel ^{cf. Eze iv 4—6}
 CL, quod est unum atque idem. et *septimo mense sedit arca*, ^{Ge viii 4}
 idem tempus; et *deficiebat aqua usque in decimum mensem*, ^{n 5}
 idem tempus. exiuit de arca duodecimo mense; hic est ^{cf. Ib 6}
 20 *annus libertatis Domini acceptabilis*, quo completo manifesta- ^{cf. Lc iv 19}
 bitur Ecclesia mundi pertransisse diluuium.

Vnaquaque pars huius anni idem annus est. quale si
 diceret, Exiuit de arca quadragesimo die, aut, Mense septimo
 aut decimo; sunt enim istae partes recapitulationis ab initio
 25 usque in finem. sicut ab Adam usque Enoc, id est Ecclesiae
 translationem, VII generationes, quod est omne tempus;

1 cccc] quadrigenti V	2 heliae] ecclia V	heremo] herimo R;	
ecclia V	ieiunant V	3 id est 2 ^o] idem V	4 dies] dieb.
V*	5 id est] om V	annii] annis V*; anniſ Vcorr (=anni sunt)	
6 uersum] uessum R	profunda] om R; profundi V* vid	7 praemente	
R eodem] eo V	8 dic& V	9 statu] pr in VM	dies] ubis
V*; ut bis V ^b	9—12 decimo...quo tempore] R <i>supr ras</i>	10 com-	
pleretur V	12 quo tempore] tempore V*; tempore quo Vcorr	11	
defecit RV*	14 sicut] sic VM	regnans] repugnans M	15 id
est 1 ^o] V*; exp V ^a	fili V*	id est 2 ^o] idem V	16 hiezechiel R;
ezechihel V	id est RM	17 idem...area] om R	20 completo V
diebus] dies V	23 exiuit] exiit V	24 decimo] add	
sunt...recapitulationis]	Recapitulationis sunt enim ista partes V (<i>sic</i>);		
sunt autem partes istae recap. M	25 enoch RM		

rursum ab Adam usque ad Noe, id est mundi reparationem, x generationes, quod est omne tempus; et a Noe usque ad Abraham x generationes. nam et c anni quibus arca fabricata est omne tempus est quo Ecclesia fabricatur, et eo tempore in diluio pereuntibus uniuersis gubernatur.

Quod prudentibus plenius inuestigandum data uia relinquimus; quoniam, ne copia Scripturae foret in interpretando et ea quae hunc intellectum forte impediunt remouendo, singula persequenda non putauimus alio properantes.

VI. DE RECAPITULATIONE.

10

Inter regulas quibus Spiritus legem signauit quo luminis uia custodiretur, non nihil custodit recapitulationis sigillum ea subtilitate, ut continuatio magis narrationis quam recapitulatio uideatur.

Aliquotiens enim sic recapitulat: Tunc, Illa hora, Illo die, 15
Eo tempore; sicuti Dominus loquitur in Euangeliō dicens:

Le xvii 29—32 § Die quo exiit Loth a Sodomis pluit ignem de caelo et perdidit omnes; secundum haec erit dies filii hominis, quo reuelabitur illa hora qui erit in tecto et uasa eius in domo non descendat tollere illa, et qui in agro similiter non reuertatur retro, 20 meminerit uxoris Loth.¶ numquid illa hora qua Dominus ¶ reuelatus fuerit aduentu suo non debet quis conuerti ad ea quae sua sunt et uxoris Loth meminisse, et non antequam reueletur? Dominus autem illa hora qua reuelatus fuerit

7 ne] nec R 7, 8 foret in interpretando] interpretando fore & V*
(for & Vcorr) 8 remouenda V 9 singula persequenda] posuit V
ante et ea quae... alio] alibi V

properantes] add EXPLICIT REGVLA | DE TEMPORIBVS | INCIPIT REGVLA | DE RECAPITULATIONE R rubro (de sectionum diuisione codicis quo usus est Aug non satis liquet)

11 spiritus] sps (s supr ras) R legem] lege VM 13 ea] & R
15 aliquoties R 16 sicuti] sicut R 17 die qua VM (cf *Intro*
p xxxviii) 18 exiit] exiit V 18 erit dies] R Aug; erunt dies V, sed
sup ras; erunt omnes dies Eug fili V 19 illa hora] in illa hora
Eug descendat] Eug; descendat V; descendet R 23 uxori V

RV iussit ista obsernari, non solum ut abscondendo quaerentibus
^(M) gratiorem faceret ueritatem, sed etiam ut totum illud tempus
diem uel horam esse monstraret. eadem itaque hora, id est
tempore, ista obseruanda mandauit, sed antequam reneletur:
5 eadem quidem hora, sed in qua parte horae ratione cog-
noscitur.

Aliquotiens autem non sunt recapitulationes huius modi
sed futurae similitudines, sicut Dominus dicit: *Cum uideritis* ^{Mt xxiv 15, 16}
quod dictum est per Danihelem prophetam, tunc qui in Iudea
10 *sunt fugiant in montes*, et inducit finem. quod autem Daniel
dixit in Africa geritur, neque in eodem tempore finis, sed
quoniam, licet non in eo tempore finis, in eo tamen titulo
futurum est, propterea *Tunc* dixit, id est cum similiter factum
fuerit per orbem, quod est *discessio et reuelatio hominis* ^{cf 2 Thes ii 3}
15 *peccati*. hoc genere locutionis dicit Spiritus in Psalmis:
Cum auerteret Dominus captiuitatem Sion facti sumus uelut ^{Ps cxv 1—3}
consolati. tunc repletum est gaudio os nostrum et lingua
nostra exultatione. tunc dicent in gentibus: Magnificauit
20 *Dominus facere cum illis, magnificauit Dominus facere nobis-*
cum, facti sumus laetantes. dicendum erat: Cum auerterit
Dominus captiuitatem Sion, tunc dixerunt in gentibus; nunc
autem: *Cum auerteret inquit tunc dicent in gentibus.* nos
enim gentes quorum captiuitatem anerit. sicut et illorum
in figuram tempus habemus dicentes: *Magnificauit Dominus*
25 *facere cum eis, magnificauit Dominus facere nobiscum.* de
similitudine itaque tempus suum et nostrum unum fecit et
iunxit dicens: *Tunc dicent in gentibus, id est cum similiter*
gentibus fecerit.

Nec illud praetereundum puto, quod Spiritus sine mysteriis
30 uel allegoria aliud sonare aliud intellegi uoluit, sicut per
Iohannem: *Multi pseudoprophetae prodierunt in hoc mundo.* ^{1 Joh iv 1—3}

2 faceret] faciat R	7 aliquoties R	recapitulationis V
9 danielū V	11 dixit] om R	in 2°] om V
qno non iam R	15 loquutionis R	16 auerterit V
gentibus] inter gentes V	20 dicendum erat] dicendo uera V	21 in
gentibus] lugentibus V	23 et] om V	25 eis] illis V
similitudine] dissimilitudine R; per similitudinem M	25, 26 de	27 iunxit V
30 alligoria R	31 multi] multa R	hunc mundum V

in isto cognoscite Spiritum Dei: omnis spiritus qui soluit RV Iesum et negat in carne uenisse de Deo non est, sed hic de^(M) antichristo est, quod audistis quoniam uenit, et nunc in isto mundo praesens est. numquid omnis qui non negat Iesum in carne uenisse Spiritum Dei habet? sed hanc negationem 5 in opere non in uoce esse, ¶ et unumquemque non ex prof^(M) fessione sed ex fructibus intellegi debere, in omni ipsa epistula, qua non nisi de fratribus bonis et malis scripsit,

1 Ioh ii 4

subtiliter admonet eodem genere locutionis, sicut dicit: In isto cognoscimus quoniam cognouimus eum, si praecepta eius 10 custodiamus. qui autem dicit quoniam cognouit eum, et mandata eius non seruat, mendax est. numquid ex professione dixit intellegi fratrem qui Deum nescit, et non ex operibus?

1 Ioh ii 9

et iterum: Qui dicit se in luce esse, et fratrem suum odit, in tenebris est usque adhuc. et iterum: Qui dixerit quoniam 15 diligit Deum, et fratrem suum odit, mendax est. si enim ut dicit diligit Deum, doceat operibus, adhaereat Deo, diligit Deum in fratre. si credit Christum incarnatum, quiescat

cf Ioh i 14

odisse membra Christi. si credit Verbum carnem factum, quid persequitur Verbum in carne? si credit quod dixit Dominus:

Mt xxv 40;
cf Mt xviii 6

Quamdiu fecistis uni ex istis fratribus meis minimis in me credentibus, mihi fecistis, non operetur malum Christo in carne, id est in seruis eius, quoniam Dominus et Ecclesia

cf Eph v 31, 32

una caro est. in qua carne si credit esse hominem, cur non diligit, aut—quod crudelius est—cur odit, sicut scriptum est:

1 Ioh iii 14, 15 Qui non diligit fratrem suum permanet in morte, et: Qui fratrem suum odit homicida est? aliud maius et euidentius signum agnoscendi antichristi non esse dixit, quam qui negat Christum in carne, id est odit fratrem. tale est autem quod

1 in isto] isto R spiritum] sp̄s V 4 omnes V*M negant R

5 uenisse] uenire R 7 ipsa] om V 8 epistola V de fratribus]

fratrib. R; de fructibus V 9 ammon& R; admonet V loqua-

tionis R 14 odit fratrem suū V 16 diligit deum] diligo dñm R

odit fratrem suū V 18 deum] dn̄m R fratrem RV 19 odisse] odire V

verbum carnem] pr̄ uerbum carnem factum quid persequitur in carne V

carnem factum] carnefactum RV 20 si credit] om V 21 minix̄mis V

24 non] om V* 26 suum] om V in mortem V* 27 et]

aut V 28 agnoscendi] cognoscendi V antichristi R plene

29 christum] om V id est] idē V quod dicit] om R

RV dicit: *Quoniam qui non negauerit Christum in carne de Deo et 1 Joh iv 2 est, quale: Nemo potest dicere Dominum Iesum, nisi in 1 Cor iii 8 Spiritu Sancto, cum multi dicant Dominum Iesum, ipso contestante: Non omnis qui mihi dicit Domine Domine in- Mt vii 21 5 trobit in regnum caelorum.* sed hoc loco apostolus neminem posse dicere Dominum Iesum nisi in Spiritu Sancto secundum conscientiam dixit, secundum interiorem hominem non secun- Ro vii 22 dam solam professionem, ut ostenderet illis qui credunt Dominum Iesum nihil minus habere ab his qui charismatum generibus extolluntur, sed unum atque eundem Spiritum possidere omnem qui Iesum Dominum corde crediderit, id est operibus credidisse monstrauerit. *Nemo inquit potest 1 Cor xii 3-5 dicere Dominum Iesum nisi in Spiritu Sancto.* diuisiones autem charismatum sunt, idem autem Spiritus; diuisiones mysteriorum, et idem Dominus.

Soluere autem Iesum est non facere quod Iesum fecisse 1 Joh iv 3 confitetur, sicut idem Dominus dicit: *Qui soluerit unum Mt v 19 ex mandatis istis minimis, et sic docuerit homines, minimus uocabitur in regno caelorum.* et quid sit Soluerit consequentibus aperit dicens: *Qui autem fecerit et sic docuerit.* hanc ergo negationem operum esse non uocis et Paulus apostolus confirmat dicens: *Deum scire confidentur, factis autem ne- Tr 1 i 16 gant.* et iterum: *Habentes deformationem pietatis, uirtutem 2 Tim iii 5 autem eius negantes.*

Hoc sensu dicit quosdam fratres non sancte Christum phil i 17 praedicare,—sed corde, nam uoce sancta praedicabant. consentit denique praedicationi eorum et mandat audiri dicens:

1 non] om V	2 est] RV*; pr non Vcorr	potest] poterit V*
dominum iesum] dno ihu	V*; dns ihs Vcorr	nisi in] om V*
4 omnis] omnes V	5 in regno R	6 iesum]+xpm V
8 credunt] dicunt V	9 charismatum] chrismatum V*	11, 12 id
est] idē V	14 charismatum sunt] sunt carismatum V	au-
autem] uero V	diuisiones] pr et V	15 mysteriorum]+sunt V
17 qui solueris V*	19 in regnū V	19, 20 ex consequentibus V
21 negationem] negotiationē R	et] sed R* (corr R ^b)	22 deum]
dnm V	23 et] x̄xet V	deformationem] formam V
gantes] abnegantes V	25 hoc sensum V*	24 nc-
xpm non scaē V	26 sancta] sce V	non sce xpm R;
praebebat R; praebeant V	27 audire R	praebeabant] prae-

Phil i 18 Quid interest? omni modo siue per occasionem siue per ueritatem Christus adnuntietur. Dominum autem Christum antichristus non uoto sed occasione praedicabat. alio tendens per Christi nomen ingreditur, quo sibi uiam sternat, quo sub Christi nomine uentri pareat, et his—quae turpe 5 cf Mt xxiv 24, est dicere—sanctitatis et simplicitatis nomen inponat, signis 26 et prodigiis cubicolorum opera Christum esse adseuerans. 1 Ioh v 21 quos salubri cautione uitare admonet apostolus dicens: *Filioli, abstinete uos a simulacris.*

VII. DE DIABOLO ET CORPORE EIUS.

10

Diaboli et corporis eius ratio breuiter uideri potest, si id quod de Domino et eius corpore dictum est in hoc quoque obseruetur. transitus namque a capite ad corpus eadem ratione dinoscitur, sicut per Esaiam de rege Babylonis : § Quo- 21 modo cecidit de caelo lucifer mane oriens! contritus est in terra qui mittit ad omnes gentes! tu autem dixisti in animo tuo: In caelum ascendam, super stellas Dei ponam sedem meam, sedebo in monte alto super montes altos in Aquilonem, ascendam super nubes, ero similis Altissimo. nunc autem ad inferos descendes in fundamenta terrae, et qui uiderint te mirabuntur super te et dicent: Hic est homo qui concitat terram, mouet reges; qui ponit orbem terrue totum desertum, ciuitates autem destruxit abductosque non soluit. omnes reges gentium dormierunt in honore, homo in domu sua; tu autem proiectus es in montes uelut mortuus abominatus cum omnibus 25

2 autem] enim V 3 praedicat V 8 quos] quo R am-
monet R 8, 9 filioli] fili V 9 simulacris V (*sic*)

simulacris] add EXPLICIT DE RECAPITULATIONE REGVLA | INCIPIT DE
DIABVL ET CORPORE EIVS REGVLA R rubro; EXPLICIT • LIBER • SEXTVS ||
INCIPIT LIBER • VII • DE DIABOLO ET CORPORE EIVS V

11 corporis] *scripti*; corpore R; corpori V ratio] om V
12 quod] quo R mox corr 14 esaiam] R*V*; iesaiam Rcorr; isaiam
Vcorr 15 de caelo] ante cecidit Eng cod opt; post lucifer V
19 ero] et ero R similes V* 20 discendes RVcorr; dicendis V*
uiderint te] tr R 24 dormierant V in honorē R domo V
25 omnibus] hominibus R*; ominibus Rcorr (*sic*)

RV qui ceciderunt inserti gladio et descendunt ad inferos. quonodo uestimentum sanguine consparsum non erit mundum, itu nec tu eris mundus, quiu terram meam perdidisti et plementum meum occidisti. non eris in aeternum tempus semen
64 nequam; para filios tuos interfici peccatis patris tui, ut non resurgent. in rege Babylonis et omnes reges et omnis populus significatur, unum est enim corpus.

Quomodo inquit cecidit de caelo lucifer mane oriens! confractus est in terra qui mittit ad omnes gentes! tu autem dixisti in animo tuo: In caelum ascendam, super stellas Dei ponum sedem meam. diabolus hoc sibi non promittit; non enim sperat renitendo posse in caelum ascendere, qui ne deiceretur resistere non ualuit. multo magis ista homo sperare non potest; tamen hominem esse sic dicit: Hic est homo qui incitat terram. sed praeter hanc rationem qua neque diabolus neque homo sperare potest se posse in caelum ascendere et super stellas Dei sedens similem se Deo fieri, etiam ipsa Scriptura aliud inquirendum admonet. nam si in caelo et supra stellas Dei dicit sedem suam positurum, quonodo
15 in monte alto sedebit aut super montes in Aquilone uel in nubibus, ut similis sit Altissimo? non enim Altissimus in huius modi habet sedem.

Caelum Ecclesiam dicit, sicut procedente Scriptura uidebimus. de loco caelo cadit lucifer matutinus; lucifer enim bipertitum est, cuius pars sancta est, sicut Dominus dicit in Apocalypsi de se et suo corpore: Ego sum radix et genus David et stella splendida matutina, sponsus et sponsa. item illie: Qui uincit, dabo illi stellam matutinam, id est ut sit stella matutina sicut Christus, quem accepimus. pars ergo luciferi, id

1 discendunt RV*	2 conspersum RVcorr	3 quia] qui R
5 tuos] tuo R	interfice V	6 in regem V
7 significatur] significatus V	9 est] om V	12 qui] quod R*
deiceretur R	14 tamen] pr et V	15 qua] quam V
17 super] supra V	18 ammon& R	19 supra] sup V
20 aquilonem V	21 enim] om R	22 huius modi]
hui modi R*	25 eius pars sancta est] om V	26 apocalysi R
de se et] Rcorr; de sede & R*; de se & de se & V		26, 27
david & radix genus R	27 sponsus] sps RV: sed cf p 3 ²⁸	28 uincit] uicerit R
		29 luciferi] lucifer V

est aduersum corpus quod est diabolus reges et populus, cadit RV
de caelo et confringitur in terra. his regibus dicit Sapientia :

Sap vi 1—4 *Audite ergo reges et intellegite, discite iudices finium terrae,
praebeete aures qui continetis multitudinem et placetis uobis in
turbis nationum. quoniam data est uobis potestas a Domino, 5
et uirtus ab Altissimo, qui interrogabit opera uestra, et cogita-
tiones scrutabitur; quoniam cum essetis ministri regni illius
non recte iudicastis, neque custodistis legem.*

Esai xiv 12 Rex ergo Babylonis totum corpus est, sed pro locis intel-
legemus in quam partem corporis conueniat. *Cecidit de 10
caelo lucifer in omne corpus potest conuenire; In caelum
ascendam, super stellas Dei ponam sedem meam similiter in
caput et maiores qui stellarum Dei, id est sanctorum, domi-
nandum putant, cum ipsorum minores dominantur sicut*

Ge xxv 23 *scriptum est: Maior seruiet minori. huic Esau, id est fra- 15
tribus malis, sic dicit Dominus per Abdiam prophetam:
Exaltans habitationem suam, dicens in corde suo: Quis me
deducet ad terram? si exultatus fueris sicut aquila, et inter
stellas ponas nidum tuum, inde detrahama te, dicit Dominus.*

Esai xiv 13, 14 *Sedebo in monte alto super montes altos in Aquilonem, 20
ascendam super nubes, ero similis Altissimo. mons altus
populus est superbus; montes alti singuli quique superbi, qui
adunati montem faciunt, id est corpus diaboli. multos enim
esse montes malos sic dicit Scriptura: Transferuntur montes
in cor maris. et iterum: Fundamenta montium conturbata 25
sunt et commota sunt, quoniam iratus est eis Deus. nam et si
corpus Domini id est Ecclesia mons dicitur, et singuli qui
Ecclesiam faciunt montes, sicut scriptum est: Ego autem
constitutus sum rex ab eo super Sion montem sanctum eius
Ps ii 6 adnuntians imperia eius. et iterum: Perdam Assyrios in 30
Esai xiv 25 terra mea et in montibus meis. et iterum: Suscipient montes*

Ps lxxi 3 *1 populos V* 2 confrangitur R regibus] regulis V 6 interrogavit
V 9, 10 intellegimus V 10 in quam] Vcorr: om in R; om quam V*
12, 13 in caput et] et caput V 13 maiore V* 14 minores] ininores
R* mox corr 15 id est] om R 16 sic] sicut R 17 exultans R
18 terram] terras V 19 detrahama te] tr V 20 monte alto super] om R
aquilone RV* 22 superbi] om V 24 malos] V supr ras transferuntur]
transferunt R; transferentur V 25 in corde V et] om V
26 eis] ei V 28 ecclesiam] ecc̄la V* 31 trā mēā V*

RV pacem populo tuo et colles. et iterum : Montes exultabunt Ps cxiii 4
uelut arietes, et colles uelut agni ouium. Deus in monte Sion
habet sedem et in montibus Israhel et in nubibus sanctis
suis, quod est Ecclesia, sicut scriptum est : Timeat a facie Zech ii 13
⁵ *Domini omnis terra, quoniam exsurrexit de nubibus sanctis.*
et iterum : Nubibus mandabo ne pluant super eam imbre. Esai v 6
iterum : Nimbus et nubes in circuitu eius. et quod in monte Ps xcvi 2
Sion habitat sic dicit : Cognoscetis quoniam ego sum Dominus Ioel iii 17
Deus uester, habitans in Sion monte sancto meo. et diabolus
¹⁰ *in monte sedet, sed Seir qui est Esau, id est fratum malorum,*
quem montem Deus increpat per Ezechielem, et dicit
in laetitia uniuersae terrae desolaturum, quod aduersum Eze xxxv 14
Iacob inimicitiias exerceat. ipse est mons, ipsi montes Aquilonis. *in his diabolus sedet, et nubium caeli ueluti domina-*
¹⁵ *tur ; hactenus se similem dicit Altissimo.*

Duae sunt partes in Ecclesia, Austri et Aquilonis, id est
 meridiana et septentrionalis. in parte meridiana Dominus
 manet, sicut scriptum est : *Vbi pascis, ubi manes in meri-* Cant i 7
²⁰ *diano. diabolus uero in Aquilone, sicut dicit Dominus*
populo suo : Illum ab Aquilone persequar a uobis, et expellam Ioel ii 20
illum in terram sine aqua, — id est in suos, — et exterminabo
faciem eius in mare primum, et posteriora eius in mare nouissimum, quod est in populos primos et nouissimos. ad instar
 Ecclesiae fabricatus est iste mundus, in quo sol oriens non
²⁵ nisi per Austrum, id est meridianum, iter habet, et decursa
 Australi parte inuisibilis uadit in locum suum rediens, sic
 Dominus noster Iesus Christus sol aeternus partem suam
 percurrit, unde et meridianum uocat. Aquiloni uero, id est
 aduersae parti, non oritur, sicut idem cum in iudicium uene-
³⁰ rint dicent : *Iustitiae lumen non luxit nobis, et sol non ortus* Sap v 6
est nobis ; Timentibus autem Dominum oritur sol iustitiae, et Mal iv 2

1 tuo] om V	5 exsurrexit] exurgit V	6 et] om V	nubi-
bus] nub. V	8 cognoscitis V	11 hiezechielem R; ezechihelū V	
12 in laetitiam R	15 actenus R	17 partē meridiana V* vid; par-	
tem meridianā Vcorr	18 sicut] om V	pasces R	19 aquilo-
nen V	dicit dominus] ds dicit V	20 a uobis et] RV*; à uobis	
& V ^b	21 terram] Vcorr; terra RV*	suos et] suos sed R	
27 dominus] xet dns ds V	28 et meridianum] meridianam R		
30, 31 et sol...nobis] om V			

sanitas in pinnis eius, sicut scriptum est. malis uero meridie (R) V
 Esai lxx 9, 10 nox erit, sicut scriptum est: *Dum sustinent ipsi lumen factae sunt illis tenebrae, dum sustinent fulgorem obscura nocte ambulauerunt; palpabunt sicut caecus parietem, et quasi cui non sunt oculi palpabunt, et cadent meridie quasi media nocte.* 5
 Am viii 9 iterum: *Occidet sol meridie et tenebricabit super terram dies* [¶] R
 Mich iii 6 *luminis.* iterum: *Propterea nox erit uobis de uisione, et tenebrae uobis erunt ex diuinatione, et occidet sol super prophetas, et obscurabit super eos dies luminis.*

Huic populo ex Austro comminatur Deus, sicut per 10
 Eze xxvii 26 Ezechielem Sor increpat dicens: *Spiritus Austri contriuit te.*
 Can iv 16 si etiam confringere permittit, dicens: *Exurge Aquilo, et ueni Auster perfla hortum meum, et defluent unguenta mea,* exurgenti nequam spiritui resistit Spiritus Sanctus qui Domini hortum perflat, et eliciuntur unguenta, id est odor 15 suauitatis offertur. et per Ezechielem iterum ex reliquiis populi mali sic dicit Deus adducere super populum suum Eze xxxix 1— partem eiusdem populi, quod est mysterium facinoris: *Ecce ego super te Gog, principem Ros Mesoc et Tobel. et congregabo te et deducam te et ponam te a nouissimo Aquilone, et adducam 20 te super montes Israhel; et perdam arcum tuum de manu tua sinistra, et sagittas tuas de manu tua dextera, et deiciam te super montes Israhel.* hoc autem geritur a passione Domini, quoadusque de medio eiusdem mysterii facinoris discedat Ecclesia quae detinet, ut in tempore suo detegatur impietas, 25
 2 The ii 6—8 sicut apostolus dicit: *Et nunc quid detineat scitis, ut in suo tempore detegatur. mysterium enim iam operatur facinoris, tantum ut qui detinet modo, quoad usque de medio fiat; et tunc reuelabitur ille impius.* et in Hieremia legimus pecca-

1 pannis] pannis V*; pennis Vcorr 2 erit] est V 3 dum
 sustinent] om V obscuram nocte R 4 quasi] V, sed
 casu paene euauit 6 occidit RV tenebricabit] tenebri-
 scauit R super terram] add FINIT LIBER TYCONII R rubro: his uerbis
 desinit codex 11, 16 ezechihelū V 11, 12 te. si] conieci:
 theis V (sic) 13 hortum] ortū V 14 exurgente...spm V*
 15 domini] dm V* ortū V 16 iterum] idem V*; item Vcorr
 reliquis V* 21 te super] scripsi: super tem V*; super te Vcorr
 montes] montem V 28 qui] quid V* detinet] scripsi: detinens
 detinet V*; detinens ē detineat Vcorr: cf Introd p li

V tores Israhel in Aquilone conueniri, Domino dicente: *Vade nter iii 12 et lege sermones istos ad Aquilonem et dic, Conuertere ad me domus Israhel, dicit Dominus.* meridianum uero pars est Domini, sicut et in Iob scriptum est: *A meridiana parte lob xi 17 germinabit tibi uita;* Aquilo diaboli: utraque autem pars in toto mundo.

*Ascendam inquit super nubes, ero similis Altissimo. nunc Esai xiv 14— autem ad inferos descendes in fundamenta terrae. qui vide- 17 rint te mirabuntur super te et dicent: Hic est homo qui con- 10 citat terram, commouet reges, qui ponit orbem terrae totum desertum. numquid in diabolum conuenit Qui uiderint te mirabuntur super te, aut in regem nouissimum cum ad inferos descenderit? ipso enim ad inferos descendente non erit qui miretur mundo finito. non enim dicent: Hic est homo qui 15 incitauit terram, mouit reges et posuit orbem terrae totum desertum, sed *Incitat et Commouet et Ponit.* hominem enim totum corpus dicit tam in regibus quam in populis, cuius hominis superbi partem cum Deus percutit et ad inferos deicit dicimus: *Hic est homo qui incitat terram, commouet 20 reges,* scilicet sanctos.*

Qui ponit orbem terrae totum desertum. inridentium uox Esai xiv 17 est, non confirmantium, sicuti: *Qui dissoluit templum et in Mt xxvii 40 triduo illud suscitat!* <et :> *Dixit enim: Fortitudine faciam, Esai x 13, 14 et sapientia intellectus auferam terminos nationum, et fortitu- 25 dinem illarum uastabo, et comminuam ciuitates cum habitan- tibus; et totam orbem comprehendam manu uelut nidum, et uelut oua derelicta auferam, et non erit qui effugiat me aut contradicat mihi.* numquid ista quae sibi promittit ualeat 65 implere? *Ponit* quidem *orbem terrae totum desertum,* sed Esai xiv 17 30 *orbem suum;* *Ciuitates autem destruxit,* utique sui orbis. est enim bipertitus, mobilis et immobilis, sicut <in> Paralipomenon: *Commoveatur a facie Domini omnis terra.* etenim 1 Par xvi 30 *fundauit orbem terrae qui non commovebitur.*

14 miretur] meretur V* 20 sanctos] scs V* (=sanctus) 22 sicuti] conieci: sicut ubi V*; sicut ibi Vcorr 23 et] om V 23, 24 fortitudinem...sapientiam V 25 comminu xxxx V* 31 in] addidi; om V 31, 32 paralypomenon V

Esai xiv 17

Abductosque non soluit. potest istud in speciem conuene-
nire, quod captiuos in nullo relaxasset, sed inmitis raptu
aestimans principari tota in eos uteretur potestate; quod
obiurgat Deus dicens: *Ego quidem iratus sum modice, ipsi
autem adiecerunt in mala.* uerumtamen in figuram gene-
ralitatis facta et dicta sunt, et spiritualiter implentur dum hi
qui dominantur humilitatis subditos—aut temptationis causa
uel merito sibi subditos—sine respectu pietatis atque com-
munis conditionis affligunt, quibus non sufficit potestas, sed
ea inmoderatus uti contendunt, quod culpat dicens: *Perse- 10
quentes retributionem,* et iterum: *Extendit manum suam ei in
retribuendo.* parum est enim quod inimicus est; adhuc
gestit et in subditum uindicare, sicut scriptum est: *Omnes
subditos uobis compungitis;* dissimulans odisse Dominum
inimicum et uindicatorem, quod per uindictam, quam soli 15
sibi Deus exceptauit, aliquid deitatis usurpet. *Scriptum est
enim: Mihi uindictam et ego retribuam, dicit Dominus.*

Esai xiv 18

*Omnes reges terrae dormierunt in honore, homo in domo
sua.* Reges sanctos dixit, nam non omnes reges uel priuati
in domo sua dormierunt, sicut sancti in domo quam delege- 20
runt. *Tu autem proiectus es in montes uelut mortuus abomi-
natus, cum omnibus qui ceciderunt inserti gladio et descendunt
ad inferos.* diabolo dicit *Proiectus es in montes,* in quibus
sedet. denique non dixit Mortuus, sed *Velut mortuus abomi-
natus;* adhuc enim uiuit, licet ipse in suis gladio perimitur 25
et ad inferos descendat. sicut enim Dominus quicquid sui
patiuntur se pati dixit, ita et diabolus ipse in suis inculcatur,
ipse abominatus confringitur, sicut scriptum est: *In diminu-
tione populi comminutio principis.* diabolus ab homine suo
non separatur; nec homo in quo diabolus non est potest 30
dicere: *Ero similis Altissimo,* nec de diabolo dici: *Hic homo
qui incitat terram,* nisi in homine fuerit. sicut Dominus
homo non dici potest nisi in homine, nec homo Deus nisi in

Esai xiv 14
Ib 16

1 abductoque V*	istud] Vcorr; inquit V* (<i>sic</i>)	2 captiuis V
raptu] raptum V	7 temptationis] temptationib. V	10 culpatx
V* 16 exceptabit V	17 uindicta V* vid	31 de diabolo]
Vcorr; diaboli V*		

v Christo. sed quid in quem conueniat pro locis obseruan-
dum est.

Iterum *<in>* corpus ipsius diaboli conuenit dicens: *Sicut* Ezai xiv 20, 21
uestimentum sanguine consparsum non est mundum, ita nec tu
⁵ *eris mundus, quia terram meam perdidisti et plebem meum*
occidisti. non eris in aeternum tempus semen nequam; para
filios tuos interfici peccatis patris tui, ut non resurgent. hic
ostendit non conuenire in speciem. rex enim Babylonis qui
¹⁰ *terram Domini uastauit et populum occidit, id est Nabuchodonosor,*
mundus obiit, in aeternum uiuit; corpori dicit sui
cuiusque temporis parare quos genuerit interfici peccatis eius,
quo ipse qui conuenitur genitus est. nouissimis enim rex non
filios sed fratres habere potest, neque uelut mortuus cum ad
inferos descenderit, sed mortuus.

15 Per Ezechielem sic Deus increpat regem Tyri, id est
 omne corpus aduersum: *Quoniam exaltatum est cor tuum, et* Eze xxviii 2—
19
dixisti: Deus sum ego, habitationem Dei habitavi in corde
maris. tu autem homo es et non Deus, et dedisti cor tuum
tamquam cor Dei. numquid sapientior es tu Danihele?
²⁰ *sapientes non arguerunt te sapientia sua? numquid sapientia*
tua aut doctrina tua fecisti tibi uirtutem, et aurum et argentum
thesauris tuis? numquid in multa doctrina tua et mercatu tuo
multiplicasti uirtutem tuam <, et exultatum est cor tuum in
uirtute tua>? propterea haec dicit Dominus, Quoniam dedisti
²⁵ *cor tuum sicut cor Dei, propter hoc ecce ego induco super te*
alienos, pestes ex gentibus, et exinanient gladios suos super te et
super decorum doctrinae tuae, et uulnerabunt decorum tuum
in perditionem, et deponent te, et morieris morte uulneratorum
³⁰ *in corde maris. numquid dicturus es in conspectu inter-*
ficientium te: Deus sum ego? tu uero homo es et non Deus; in
multitudine incircumcisorum peribis in manibus alienorum,
quia ego locutus sum, dicit Dominus. < et factus est sermo
Domini ad me dicens: Fili hominis, accipe lamentum super

3 in] om V diaboli] dicaboli V sicut] pr quomodo uenisti V; constat
 uenisti ex uesti(mentum) ortum esse, et cf p 71^{1,2} 4 conspersum Vcorr
 7 interface V 9 uastabit V* 15 ezechihelū V 19 danihelo V
 22 mercatu] Vcorr; pr in V* 23, 24 et exaltatum...tua] om V;
 suppleui ex p 79²⁴ 26 alienos] alienas V; cf infra p 79³⁵ 31 multi-
 tudinem V 32 seq et factus est...dominus] om V; suppleui ex p 80²⁶ ff.

principem Tyri, et dic illi: haec dicit Dominus,> Tu es ^V signaculum similitudinis, et corona decoris in deliciis paradisi Dei fuisti, omnem lapidem optimum habens in te alligatum,—sardium <et> topazium <et> smaragdum et carbunculum et saffirum et iaspis et argentum et aurum et ⁵ ligyrium et achaten et amethystum <et> chrysolithum et beryllum et onychinum,—et auro replesti thesauros tuos et apothecas tuas <in te. ex qua die creatus es tu> cum cherubim posui te in monte sancto Dei, fuisti in medio lapidum igneorum, abisti sine macula <tu> in diebus tuis ex qua die creatus es ¹⁰ <tu>, donec inuenirentur iniuriae tuae in te a multitudine negotiationis tuae. implesti promptuaria tua iniuriae, et peccasti et vulneratus es a monte Dei, <et> abduxit te cherubim de medio lapidum igneorum. exaltatum est cor tuum in decore tuo, corrupta est doctrina tua cum decore tuo. propter multi- ¹⁵ tudinem peccatorum <tuorum in terram proieci te, in conspectu regum dedi te de honestari. propter multitudinem peccatorum tuorum> et iniuriam negotiationis tuae contaminauit sancta tua; educam ignem de medio tui, hic te deuorabit. et dabo te in cinerem in terra tua in conspectu omnium uidentium te, et ²⁰ omnes qui te nouerunt inter nationes contristabuntur super te: perditio factus es, et non eris in aeternum.

Eze xxviii 2

cf Mt xxiv 5

Eze xxvii 25

26

Quoniam exaltatum est iniuriam cor tuum, et dixisti: Deus sum ego, habitationem Dei habitavi in corde maris. et in hominem conuenit Ego sum Christus et in diabolum, qui in ²⁵ corde maris, id est populi, habitat, sicut Deus in corde sanctorum suorum sedet. populus in corde maris, id est in uoluptate uel altitudine saeculi, habitat, sicut in alio loco dicit Deus eidem ciuitati: Satiata et onerata es nimis in corde maris. in aqua multa deduxerunt te remiges tui; ³⁰ spiritus Austri contribuit te in corde maris uirtutis tuae.

3 paradysi V habens] V; habes p 81³¹, sed cf Arnob
 4 et topazium et] topadiū V tantum 6 ligorium V achatim V
 6, 7 ametistum crisolitum et berillum et onichinum V 8 apotecas V
 in te...es tu] om V; suppleui ex pp 81²⁸, 83²⁸ 10 tu] om V 11 tu]
 om V 12 prumptuaria V* 13 peccasti] peccatis V; uid p 83²³
 monte] morte V et abduxit] om et V 14 igneorum] inferorum V
 16, 18 tuorum...tuorum] om V; suppleui ex p 84^{16, 13} 18 contaminauit]
 conieci exp 84¹⁴; contaminata sunt V 20 in cinere V 23 inuid V*
 24 habitatione V 29 onerata] coniecit Sabat.; honorata V, cf p 63²³

v Tu autem homo es, et non Deus. et diabolus in homine ^{Eze xxviii 2} homo dictus est, sicut Dominus dixit in Euangeliō: *Inimicus* ^{Mt xiii 28} *homo hoc fecit*, et interpretatus est dicens: *Qui ea seminat* ^{v 39} *diabolus est*. homo diaboli Deus esse non potest. propterea ^s in utrumque conuenit: *Tu homo es et non Deus*.

Dedisti cor tuum tamquam cor Dei. numquid sapientior ^{Eze xxviii 2, 3} es tu Danihele? in Danihele totum corpus est Ecclesiae, quia non potest esse homo peccati sapientior in negotiis uitae, sicut ille sapientior est in suo *quam filii lucis*. potest etiam ^{et Lc xvi 8} 10 in speciem conuenire, quoniam Danihel specialiter confudit regem Babylonis in figura, qui prophetico Spiritu regem superbum ad confessionem unius Dei Ecclesiae maiestate prostrauit, qui confessione suarum uirtutum et caelesti sapientia Babylonis superstitiones euertit.

15 Sapientes te non arguerunt sapientia sua? non solum ^{Eze xxviii 3} enim Danihel sapiens, sed etiam tres pueri, qui regem et omne regnum eius cum ipsis diis suis unum Dominum asserendo eiusdem Dei praesente uirtute confuderunt. idem nunc usque generaliter eiusdem tam externas quam intestinas 20 Babylonis tenebras lumine ueritatis disrumpunt.

Numquid in scientia tua aut sapientia tua fecisti tibi ^{Eze xxviii 4, 5} uirtutem, et aurum et argentum thesauris tuis? numquid in multa scientia et mercatu tuo multiplicasti tibi uirtutem tuam, et exaltatum est cor tuum in uirtute tua? putant enim superbi 25 et beneficiorum omnipotentis Dei ingrati sua uirtute aliquid posse et sapientia ditari, nescientes scriptum esse: Non ^{Eccel ix 11} leuibus cursus, non fortibus proelium, neque sapienti panis. et iterum: Numquid magnificabitur securis sine concisore? ^{Esai x 15} et non quidem prudentibus diuitiae, et non scientibus gratia. 30 haec enim non sunt in nostra potestate, sed a Deo conferuntur. Quid enim habes quod non accepisti? si autem ^{1 Cor iv 7} accepisti, quid gloriaris tamquam non acceperis? et iterum: Non glorietur sapiens in sapientia sua. ^{Hier ix 23}

Propterea haec dicit Dominus, Quoniam dedisti cor tuum ^{Eze xxviii 6, 7} 35 sicut cor Dei, propterea ecce ego induco super te alienos, pestes

7 danihelo V utroque loco

ecclesia V*

11 figuram V

12 ecclesiae] ecclesiastica V; cf Appx II

13 prostrabit V

17 "suis"

diis V

22 uirtute V

23 et mercatu]

V

ex gentibus, et exinanient gladios suos super te et super decorum V scientiae tuae. etsi potest in speciem conuenire, quod reges sacerdotii per suam superbiam dominos se appellari patiuntur, tamen hoc quoque conuenit in genus. frequenter enim inducit Deus in Ecclesiam alienigenas, et multos in mortem uulherant. sed etiam occulta persecutione multos inducit cf Nu xxv 1ff ex gentibus, in quibus temptet populum suum, et occidat nequam partem simul cum eis sicut Maziam.

Eze xxviii 7 Et uulnerabunt decorum tuum in perditionem. aliquos 66
n 8 enim non in perditionem sed cum spe sanitatis uulnerant. Et 10
deponent te, id est humiliabunt, et morieris morte uulneratorum
in corde maris. non diceret uulnerato Morieris morte
uulneratorum, nisi quia non aperte uulneratur et moritur;
sed ipse est, in quibus uulneratur.

Eze xxviii 9; cf Ps xxi 23 n 9, 10 Numquid narrabis in conspectu interficientium te: Deus 15
sum ego? id est numquid diuini generis titulis terrebus
eos quibus traditus fueris occidens tam spiritualiter quam
carnaliter? Tu uero homo <es> et non Deus; in multi-
tudine incircumcisorum peribis in manibus alienorum, quia
ego locutus sum, dicit Dominus. nunc aperuit quo genere 20
se ille dicat Deum, dum minatur et in multitudine incircum-
cisorum peritrum manibus alienorum, quod non conuenit
nisi in eum qui sibi circumcisus uidetur. rex enim Tyri
mortem solam potuit timere, non ne ab incircumcisio aut
cum eis inoraretur. 25

n 11-13 Et factus est sermo Domini ad me dicens: Fili hominis,
accipe lamentum super principem Tyri, et dic illi: haec dicit
Dominus, Tu es signaculum similitudinis, et corona decoris
in paradyso Dei fuisti. numquid diabolo factus est paradyssus,
ut ipse quod paradyssum perdiderit increpetur? homo fuit 30
in deliciis paradyssi, ipse est signaculum similitudinis, qui ad
similitudinem Dei factus est. signaculum autem ad decorum
dixit, sicut per Aggeum dimicantibus huius aduersum se
cf Ge v 1 fratribus promittit Deus Ecclesiae dicens: Ego commouebo
caelum et terram, mare et aridam. et conuertam currus et 35

Agg ii 22-24 5 in morte V 7 occidat. Nequam V (sic) 8 partem simul cum
eis] conieci; persimiles V 15 narrabis] uid Introd p li; pr narrans V
18 es] om V; cf p 77³⁰ 30 paradýso V, et sic infra 33 dimicanti V*

V sessores, et descendentes equi et sessores eorum unusquisque in gladio ad frutrem suum. in illo die, dicit Dominus omnipotens, accipium te Zorobabel filium Salathiel seruum meum, et ponum te signaculum, quoniam te elegi, dicit Dominus omnipotens. Zorobabel omne corpus est, etenim exinde nusquam legimus commotis supra se <uniuersis> uenisse Zorobabel. hic est autem ex tribus, qui sub Dario meruit aedificare <sup>cf. 3 Esdr 4
13 seq.</sup> Hierusalem. ipse quoque in figura fundauit domum Dei et perfecit, sicut idem Dominus dixit: *Manus Zorobabel funda-* ^{zech iv 9}
 10 *uerunt domum hanc, et manus eius perficiunt eum.* quod est autem *signaculum* hoc et *corona speciei*, sic Deus promittit Ecclesiae dicens: *Videbunt gentes iustitiam tuam, et reges* ^{Esai lxii 2-4} *claritatem tuam, et uocabunt nomen tuum nouum, quod Dominus nominabit illud.* <et> eris corona speciei in manu Domini, et
 15 *diuidem regni in manu Dei tui.* tu etiam non uocaberis *Dere-*
lictu, et terra tua non uocabitur Deserta; tibi enim nomen uo-
cabitur Voluntas mea, et terra tua Orbis terrarum. homo est itaque *signaculum similitudinis et corona speciei*, cuius pars in <sup>cf. Ez xxviii
12, 13</sup> ipso decore diuinae similitudinis et deliciis paradisi, id est
 20 Ecclesiae, perseverat. altera uero pars, ne in ueternum uiuat, ^{cf. Ge iii 22, 24} inter ipsam et arborem *flumineus ensis euoluitur.* Adam namque, sicut apostolus dicit, *umbra est futuri;* sic et in fratres
 diuisus est in Cain et Abel.

Omnem lupidem optimum habens in te alligatum,—surdium ^{Eze xxviii 13}
 25 et topazium et smaragdum et carbunculum et saffirum et iaspis
 <et> argentum et aurum et ligyrium et achaten et amethystum
 et chrysolithum et beryllum et onychinum,—et auro replesti thesauros tuos et apothecas tuas in te. haec et in diabolum conueniunt et in hominem. isti enim duodecim lapides
 30 et aurum et argentum omnesque thesauri diabolo adhaerent delegati. denique *habes in te alligatum, et iterum apothecas*
tuas in te, sicut corpus Domini a sanctis ornatur, promittente
 Deo et dicente: *Extolle oculos tuos in circuitu et uide omnes* <sup>Esai xl ix 18,
19</sup>

3 salatihel V 6 uniuersis] addidi, cf 63²², 66⁵; om V 7 tribus]
 scripti: tribu V 14 nominauit V et] addidi; om V 17 uoluntas]
 uoluptas V 19 paradysi V 22 in] scripti; hi V 25 topadiū V
 iaspis et] iaspis V 26, 27 ligiriū et achathen et ametistū et crisolitū
 et berillū et onicinū V 28 apotechas V 31 apotechas V

filios tuos, collecti sunt et uenerunt ad te. uiuo ego, dicit Do- V
minus, quia omnibus illis indueris, et superinpones illos tibi
sicut ornamentum nouae nuptiae; quia deserta tua et diruta et
quae ceciderunt nunc angustiabantur ab inhabitantibus. et in

^{cf Ap xxi 19,} *Apocalypsi eadem ciuitas duodecim lapidibus fundata con-* 5
struitur. Omnem inquit lapidem optimum, et enumerauit
duodecim, ut ostenderet in duodenario numero perfectionem.

^{cf Ge i 25} *omnia enim quae fecit Deus bona sunt: horum diabolus usum*
non naturam mutauit. et omnes homines excellentis sensus et
potentis ingenii aurum sunt et argentum et lapides pretiosi 10
secundum naturam, sed eius erunt in cuius obsequio <uolun-
tate non> natura suis fruuntur, quoniam cui se adsigna-
uerit quis in obedientiam, seruus est eius cui obaudit, siue
peccati siue iustitiae. ita fit ut et diabolus habeat aurum et
argentum et lapides pretiosos; omnia quidem non sua secun- 15
dum originem, sed sua secundum uoluntatem. nam et in

^{Iob xli 21} *Iob scriptum est de diabolo: Omne aurum maris sub eo est.*

^{cf 2 Tim ii 20} *et apostolus uasa aurea et argentea dicit esse quaedam in*
contumeliam. non enim sicut quidam putant omnia lignea et
fictilia reprobauit, cum ex eis sint aliqua in honorem, ipso 20
dicente figulum luti aliud quidem fingere in honorem aliud
uero in contumeliam, et ex ligno, aliud ad praeparationem
escae aliud in sacrilegium. ex auro et argento, id est ex
magnis <et> perspicuis, dixit inmundos. nam et in Apoca-

^{Ro ix 21} *lysi meretrix, id est corpus aduersum, purpura coco et auro* 25
et argento lapidibusque pretiosis ornatur, habens poculum
aureum in manu plenum execrationum et inmunditiarum
totius terrae. ista sunt ergo diaboli ornamenta, lapides pre-

^{Ap xvii 4} *tiostri quibus lapides igneos imitatur. et homo in se habet*
thesauros tam facinorum quam perspicuos. ipse enim suorum 30
portator est, quem facultates suae uelut compedes ligauerunt.

^{cf Eze xxviii 14} *practer illa quae ab utroque sexu corporis diaboli ornanda*
eduntur, etiam his quae defossa habent insitum est cor; ubi
enim erit thesaurus, illuc erit et cor hominis. uetus enim

3 nuptiae V*	5 apocalypsin V	9 excellentisensu V
11, 12 uoluntate non] addidi	13 in oboedientia V	18 uasa
aurea &c] cf Aug Retract ii 18	18, 19 in contumelia V	20, 21 in
honore V utroque loco	22 in contumelia V	23 escae] aesce V
24 et 1°] om V	24, 25 in apocalypsin V	

v homo et terra eius unum corpus est, quoniam ipse quoque terra est. unde apostolus non solum ea, quae corpore admitti possunt, sed et auaritiam membrum esse possidentis ita definiuit dicens: *Mortificate itaque membra uestra quae in terra sunt,—fornicationem, inmunditiam, passionem, concupiscentiam malam, et auaritiam, quae est idolorum seruitus,—propter quae uenit ira Dei.*

Ex qua die creatus es tu cum cherubim inposui te in monte sancto Dei, id est in Christo uel in Ecclesia: *in medio lapis dum igneorum fuisti,* id est hominum sanctorum, qui adunati montem Dei faciunt. angeli enim alterius substantiae lapides dici non possunt, quia corpus non habent. *Abisti sine macula tu in diebus tuis ex qua die creatus es tu, donec inuenirentur iniquitates tuae in te a multitudine negotiationis tuae.* 15 lapides Ecclesiam dicit Petrus: *Et uos fratres tamquam lapides uiui coaedificamini domus spiritualis,* quam domum igneam esse et hanc in malos fratres ardere sic dicit Deus: *Erit domus Iacob ignis, domus autem Ioseph flamma, domus uero Esau stipula;* et exurdescent in illos et comedent eos, et non erit 20 ignifer in domo Esau, quoniam Dominus locutus est. cum enim peccat homo, deicitur de monte Dei, et non erit ignifer amissio Spiritu, et succenditur in cinerem.

cf Eze xxviii
18

Peccasti et vulneratus es a monte Dei, et abduxit te cherubim de medio lapidum igneorum. cherubim ministerium Dei 25 est, quod exclusit uniuersos malos de Ecclesia, sed spiritaliter. qui enim uestitum nuptiale non habet, hic in saeculo excluditur de medio recumbentium. denique *in tenebras,* id est in obdurationem, mittitur, donec in ignem aeternum descendat. futuro enim saeculo nemo miscebitur choro sanctorum qui 30 postea excludatur.

cf Mt xxii
11 ff

Exaltatum est cor tuum in decore tuo, corrupta est scientia tua in decore tuo. corrupta est enim scientia eius qui sciens prudensque errat, et studio affectatae sapientiae asserit dissimulata ueritate mendacium, sicut Spiritus dicit: *Cum Ro i 21, 22*

1 et terra] inter & et terra spatium trium litterarum in V	3 auaritia
V 8, 24 (2 ^o) cherubin V	15 ecclesia V 16 domus spiritales V
igneum V*	17 in malos] om in V 28 discendat V 29 choro] coro V

cognouissent Deum, non ut Deum magnificauerunt aut gratias vegerunt, sed nugati sunt in cogitationibus suis, dicentes se esse sapientes. corrupta est scientia eius qui alias docet, se ipsum non docet. corruptus est decor <eius> qui generi suo operum similitudine non respondet.

5

Eze xxviii 17

Propter multitudinem peccatorum tuorum in terram proieci te, in conspectu regum dedi te dehonestari. et diabolus proiectus est in terram, id est in hominem, et homo de sublimitate Ecclesiae in conculationem, sicut Hieremias dicit: Deiecit de caelo in terram gloriam Israhel. In conspectu 67 regum: Christianorum dixit, quorum pedibus conculcatur diabolus et homo eius.

Thren ii 1

Eze xxviii 18

Propter multitudinem peccatorum tuorum et iniquitatem negotiationis tuae contaminavi sancta tua. uidetur ueluti principalem titulum exprobasse corpori diaboli negotiationes—magis dicit et thesauros—spiritualis nequitiae. sicut enim spiritualis iustitiae negotiatio est thesaurus, ut Dominus dicit: Simile est regnum caelorum homini negotiatori, et iterum: Thesaurizate uobis thesauros in caelo, iterum Dedit seruus suis substantiam suam ut negotiarentur, iterum Nego- 20 13 tiationes Carthaginenses resistent tibi, iterum Negotiatio eius et merces sancta Domino, et apostolus Est inquit negotiatio magna pietas; ita spiritualis nequitia negotiatio est, thesaurus peccatorum, sicut Dominus dicit: Homo malus de thesauro cordis emittit mala, et apostolus: Thesaurizas tibi iram in die 25 irae.

Mt xiii 45

Mt vi 20

Mt xxv 14

ef Eze xxxviii 13

Esai xxiii 18

1 Tim vi 6

Mt xii 35

Ro ii 5

Eze xxviii 18

Esai i 13, 14

Eze xxviii 18

ef 2 The ii 7

Propter iniquitatem inquit negotiationis tuae contaminetur sancta tua. qui enim non recte sanctitate Dei uititur, suam efficit, sicut Deus dicit de sabbatis suis: Sabbathu uestra odit anima mea.

30

Educam ignem de medio tui, hic te deuorabit. ignis Ecclesia est, quae cum discesserit e medio mysterii facinoris

1 deum] dñm V utroque loco 3 eius] eorum V 4 eius] addidi; om V 5 similitudinem V* mox corr 6 in terra V
 10 deiecit] V* vid; deieci V corr 14 negationis V 15 exprobasse V
 15, 16 negotiationes] conicci; negotiationis V 16, 17, 23 spiritales V
 21 chartaginenses V*; chartaginenses V corr resistant] V; ἐποῦσιν LXX
 27 inquit V* 28 scitatem V suam] sua V 32 mysteriis

V tunc pluet ignem Dominus a Domino de Ecclesia, sicut scriptum est: *Sol exortus est super terram, et Loth intranit in Segor. et pluit Dominus super Sodomam et Gomorram sulphur et ignem a Domino de caelo.* hic est ignis quem supra dixit: *Domus Iacob ignis, domus autem Esau stipula;* et exardest in eos et comedent illos, et non erit ignifer in domo Esau. in Genesi iterum scriptum est: *Cum contereret Deus omnes ciuitates in circuitu, commemoratus est Deus Abrahae, et emisit Loth e medio subuersionis, cum subuerteret Deus ciuitates in quibus habitat in eis Loth.* numquid Loth non merebatur propria iustitia liberari, ut diceret Scriptura: *Commemoratus est Deus Abrahæ, et emisit Loth e medio subuersionis?* aut in ciuitatibus habitabat, et non in ciuitate, ut diceret: *Ciuitates in quibus Loth habitat?* sed prophetia est futurae discessionis. memor enim Deus promissionis ad Abraham eiecit Loth de omnibus ciuitatibus Sodomorum, quibus ueniet ignis ex igni Ecclesiae, quae de medio eorum educetur.

Et dabo te in cinerem in terra tua, id est in hominibus, Eze xxviii 18 uel ipsos homines in terra sua, qui in terra Dei esse noluerunt. *In conspectu omnium uidentium te,* id est intellegentium. numquid diabolus uideri potest nisi in homine?

Et omnes qui te nouerunt inter nationes contristabuntur n 19 *super te.* cum enim Dominus percutit aut detegit malos, *contristantur qui eorum auxilio fulciri solent, corporis sui parte debilitata.*

Perditio facta es, et non eris in aeternum. * * *

19 in cinere V* 21 omnium] hominum V 23 te nouerunt]
tenuerunt V 27 in aeternu V* vid

Subscriptio. EXPLICIT DE DIABOLO ET CORPORE EIVS | LIBER SEPTIMVS V

MEMORIA TECHNICA

for the Rules of Tyconius, from a 13th cent ms at Laon (Departmental Catalogue of 1849, vol i, 88). See *Introd* p xxi.

Regula prima caput nostrum cum corpore iungit.
corpore de uero loquitur mixtoque secunda.
tertia deseribit quid lex quid gratia possit.
quarta genus speciem totum partemque rependit.
tempora disiungit maiora minoraque quinta.
sexta refert iterum que primo facta fuerunt.
septima serpentis sibi membra caputque resolut.

Variants of the Roman mss *Pal* 841 (14th cent) and *Vat* 4296 (15th cent).

- 2 corpore...secunda] nomine iustorum notat altera facta malorum *Vat*
3 deseribit] distinguit *Pal*
4 rependit] reuoluit *Pal*; resolut *Vat*
5 disiungit] distinguit *Pal*; commutat *Vat*
7 sibi] tibi *Vat* resolut] reflectit *Pal*

APPENDICES.

THE MONZA EPITOME.

(Codex Modoetianus, saec. ix—x, n°. $\frac{c-2}{62}$.)

Note. The spelling and punctuation is that of the ms, but the contractions have been expanded throughout. Words in brackets are written above the line in the ms. The numbers at the side refer to the pages of this book. The sections not taken from the Book of Rules but from S. Augustine are printed in italics. See *Introd.* pp xxvii, xxxvi—xxxix.

(f. 206 v.) *Explicit tract. in epistola Pauli ad Hebreos. ∵ VII. TICONII*
1 REGVLAE: Necessarium dixi ante omnia quae mihi uidentur libellum regularem scribere et secretorum legis ueluti claves et luminaria fabricare; Sunt enim quaedam regulae mysticae quae uniuersae legis recessus obtinent, et ueritatis thesauros aliquibus inuisibiles faciunt; Quarum si ratio regularum sine inuidia ut communicamus accepta fuerit, clausa quaeque patet, et obscura dilucidabuntur, ut quis prophetiae immensam siluam perambulans his regulis quodammodo lucis tramitibus deductus ab errore liberetur; Sunt autem regulae istae: de domino et corpore eius, de domini corpore bipertito, de promissis et lege, de specie et genere, de
2 temporibus, de recapitulatione, de diabolo et eius corpore. Ecce esaias dicit, peccata nostra feret et pro nobis dolet et ipse vulneratus est propter facinora nostra et deus tradidit eum pro peccatis nostris et cetera quae domino conueniunt. Sequitur autem de eodem et deus mult purgare illum a plaga et uult deus a dolore auferre animam eius, ostendere illi lucem et formare illum p(ru)dentia; numquid ei quem tradidit pro peccatis nostris uult ostendere lucem et eum formare prudentia cum ipse sit lux et sapientia dei et non corpori eius? quare manifestum est sola ratione uideri posse quando a capite ad corpus transitum facit; Danihel quoque lapidem de monte praecisum dominum dicit, et implesse uniuersam terram corpus eius, non enim sunt audiendi qui potestate illum dieunt creuisse quia dominus ante mundi constitutionem hanc habuit potestatem et cum homo in illo dei filius fieret, non paulatim ut lapis sed uno tempore accepit
3 potestatem in caelo et in terra ∵ (f. 207 r.) Quod si potestate non corpore

implesset terram, lapidi non compararetur quia potestas. res est in palpabilis. lapis nero res est palpabilis ; Nec sola ratione manifestatur corpus non caput crescere sed etiam apostolica auctoritate. confirmatur. Crescimus inquit in eum qui est caput christus ex quo omne corpus constructum et conexum per omne tactum subministrationis in mensuram uniuscuiusque partis incrementum corporis facit in aedificationem sui. et iterum non tenens caput ex quo omne corpus per tactum et coniunctiones constructum et subministratum crescit in incrementum dei. Non ergo caput quod ex origine idem est. sed corpus crescit ex capite : Ad propositum redeamus ; Scriptum est de domino et cius corpore quid cui conueniat ratione discernendum ; Angelis suis mandauit de te et cetera usque ostendam illi salutare meum. numquid de eius obsequio mandauit angelis suis deus eidem ostendit salutare suum et non corpori eius ? Item. sicut sponso imposuit mihi mitram et sicut sponsam ornauit me ornamento ; Vnum corpus dixit utriusque sensus sponsi et sponsae. Sed quid in domino quid in ecclesia conueniat ratione cognoscitur. Idem dicit in apocalypsi. ego sum sponsus et sponsa. et iterum exierunt obuiam sponsi et sponsae. Iterum quid capitis quid corporis ratione discernendum sit,

4 per esaiam declaratur. Sic dicit dominus christo meo domino cuius ego tenui dexteram ut exaudiant eum gentes. Sequitur et dicit quod non nisi corpori conueniat ; et dabo tibi thesauros absconditos inuisibiles aperiam tibi ut scias quoniam ego sum dominus qui uoco nomen tuum deus israhel propter iacob puerum meum et israhel electum meum ; propter testamenta enim quae dispositi patribus.(ad)cognoscendum se deus aperit corpori christi thesauros inuisibiles quod ocul.us non uidit &c usque nec in cor hominis ascendit id est obdurati hominis qui non est in corpore christi ; Ecclesie autem renelauit deus per spiritum suum ; Sunt enim in quibus haec ratio minus claret eo quod siue in dominum siue in corpus eius minus conuenit dictum. quam ob rem sola et maiora dei gratia uideri possunt ; A modo inquit uidebitis filium hominis sedentem ad dexteram uirtutis et uenientem in nubibus caeli ; Non uisuros uenientem in nubibus caeli nisi in nouissimo tantum die plangent se omnes tribus terrae ; et tunc uidebunt filium hominis uenientem in nubibus caeli ; Vtrumque autem fieri necesse est. Sed primo corporis est aduentus id est ecclesiac ingiter uenientis in eadem claritate ; Si enim diceret modo uidebitis uenientem, solius corporis intelligentus esset aduentus ; Si autem uidebitis capitis aduentus, Nunc uero a modo inquit uidebitis uenientem quoniam corpore suo iugiter uenit natuitatem et similium passionum claritatem. Si enim renati christi membra efficiuntur et membra corpus efficiunt, christus est qui uenit. quoniam natuitas aduentus est ut illud inluminat

5 &c. usque in hunc mundum. Item generatio uadit et generatio uenit. Item. sicut audistis antichristus uenit. Item de eodem corpore : si enim iste qui uenit alium iesum predicit. unde dominus cum de signo aduentus sui interrogaretur : de illo aduentu suo cepit disputare qui ab i(n)i(m)ico corpore signis et prodigiis imitari potest. cauete inquit ne quis nos

sedueat. multi enim uenient in nomine meo id est in nomine corporis mei. Nouissimo autem aduentu domini id est consummationis et manifestationis totius aduentus eius nemo ut aliqui putant mentietur; Nec illud erit ab.sur.dum quod ex uno totum corpus uolumus intelligi ut filium hominis ecclesiam. quoniam ecclesia id est filii dei redacti in unum corpus. dicti unus homo dicti etiam deus. sicut per apostolum: super omne quod dicitur deus aut quod colitur. quoniam ecclesia dicitur, summus adoratur ut in templo dei sedeat ostendens se quod ipse sit deus id est ecclesia. quale si diceret in templo dei sedeat ostendens se quod ipse sit templum. aut in deum sedeat (f. 207 v.) ostendens se quod ipse sit deus. et dominus totum populum sponsam dicit et sororem et apostolus uirginem castam et aduersum corpus hominem peccati. et dauid totam ecclesiam christum dicit: faciens misericordias christo suo dauid. et semini eius in aeternum.
 6 et apostolus corpus christi christum uocat; Sicut enim corpus unum est. membra autem habet multa. omnia autem membra ex uno corpore eum sint multa unum corpus est sic et christus. id est christi corpus quod ecclesia. Item. subpleo quae desunt pressurarum christi id est ecclesiae. nihil enim defuit christi passionibus quoniam sufficit discipulo ut sit sicut magister eius. Sic ergo aduentum christi pro locis sentiemus. legimus in exodo omnes filios dei unum filium. Israhel filius meus primogenitus. Item ibi omnes promitios unum primitium. Ecce ego occido filium tuum primitium. Et dauid uineam domini unum filium. uineam de egypcio &c usque filium hominis quem confirmasti tibi. et apostolus filium dicit qui filium dei mixtus est paulus seruus christi iesu segregatus in euangelio dei &c usque iesu christi domini nostri. si diceret de filio suo ex resurrectione mortuorum unum ostenderet. nunc autem de filio inquit suo ex resurrectione mortuorum iesu christi domini nostri. Sed quis
 7 factus sit filius dei ex resurrectione christi apertius ostendit dicens. de filio suo qui factus est &c usque secundum carnem qui predestinatus est filius dei. dominus enim noster non est predestinatus filius dei qui ex quo natus est hoc est. sed ille cui secundum lucam dicit in baptismo. filius meus es tu ego hodie genui te: Qui ex semine dauid mixtus est principali spiritui et factus est ipse filius dei ex resurrectione domini nostri iesu christi id est dum resurgit in christo semen dauid. non ille de quo ait ipse dauid. Dicit dominus domino meo; Itaque facti sunt duo una caro. uerbum caro factum est et caro deus. qui non ex sanguine sed ex deo nati sunt; Apostolus dicit. erunt duo in carne una quod interpretatur in christo et ecclesia. Vnum namque semen promisit deus abrahac: ut quanticumque in christo miserentur: unus esset in christo. unde apostolus. omnes uos unum estis in christo iesu; si autem uos unum estis in christo iesu: ergo abrahac semen estis. et secundum promissionem heredes. Distat autem inter unum estis et unus estis. quotiescumque alter alteri voluntate myscetur * ut illud ego et pater unum sumus unum sunt. Quotiens autem et corporaliter myscetur et in unam carnem duo solidantur unus sunt; Corpus itaque in capite suo filius est dei. et deus

in corpore suo filius est hominis qui cotidie nascendo uenit et crescit in templum sancti dei. Templum enim dei bipertitum est cuius pars altera 8 quamuis lapidibus magnis extruatur destruitur ; neque in eo lapis super lapidem relinquetur. Istius nobis iugis aduentus cauendus est donec de medio eius discedat ecclesia : FINIT

Regula bipertiti corporis domini multo necessario est et a nobis diligentius perspicienda et per omnes scripturas ante oculos habenda est sicut enim supradictum est. a capite ad corpus ratione sola uidetur. ita a parte corporis ad partem. a dextera ad sinistram uel a sinistra ad dexteram transitus reditusque ut in supradicto capite claret. Dum enim dicit uni corpori. thesauros invisibilis aperiam tibi ut scias quoniam ego sum dominus et assumam te et adiecit. tu autem me non cognouisti et nesciebas me. numquid licet unum corpus adloquatur in unam mentem conuenit et thesaurorum dei apertio et dei ignorantia ? non cognouisti autem illi dicitur : qui licet ad hoc vocatus sit ut cognoscat et eiusdem corporis sit uisibiliter et deo labiis appropinquet longe tamen corde 9 separatus est. Item. ducam caecos in viam quam ignorauerunt. et semitas quas non nouerunt calcabunt et faciam illis tenebras in lucem. Haec verba faciam et non derelinquam eos. Ipsi autem conuersi sunt retro : numquid quos dixit non derelinquam idem conuersi sunt et non pars eorum : Item dicit dominus ad iacob. Ab oriente adducam semen tuum et ab occidente colligam te. dicam aquiloni da et austro noli prohibere et paulo post. in gloriam enim meam (f. 208 r.) paraui illum et finxi et feci illum. et produxi plebem caecam et oculi eorum sunt similiter caeci et surdas aures habent. numquid quos in gloriam suam parauit idem sunt caeci et surdi ; Item dedi perire iacob et israhel i(u) maledictum. nunc audi me puer meus iacob et israhel quem elegi ; ostendit illum iacob et israhel perire quem non elegit ; Item scio quoniam reprobatus reprobaberis. propter nomen meum ostendam tibi dignitatem meam. Numquid 10 reprobatio ostendit dignitatem suam ? Item. breuiter bipertitum ostenditur christi corpus. fusca sum et decora. Absit enim ut ecclesia qui non habet maculam aut rugam aliqua ex parte fusca sit nisi in parte sinistra per quam nomen dei blasphematur in gentibus alias tota speciosa est sicut dicit. tota speciosa es proxima mea et macula non est in te ; quare fusca sit et speciosa ostendit. ut tabernaculum cedar ut pellis salomonis. duo tabernacula ostendit regium et sernile utrumque tamen semen abrahæ. cedar enim filius est ismahel. cuius serui abrahæ cohabitationem sanctus deplorat dicens. eu mihi quia incolatus meus prolongatus est. &c usque impugnabant me gratis ; Non possumus autem dicere tabernaculum cedar praeter ecclesiam esse unde cedar et salomonis inde fusca et decora. non 11 est fusca ecclesia in his qui foris sunt. hoc mysterio dominus in apocalypsi septem angelos dicit id est ecclesiam septiformem nunc sanctos et preceptorum custodes nunc eosdem multorum criminum reos et paenitentia dignos ostendit. Et in euangelio unum prepositorum corpus diuersi meritii manifestat dicens ; Beatus ille seruus quem cum uenerit dominus

inuenerit sic facientem. De eodem. si autem nequam fuerit diuidet eum dominus et partem eius cum hypocritis ponet. non omnem sic diuidet aut findet. denique non totum sed partem eius cum hypocritis ponet. In uno enim corpus ostendit. Hoc itaque mysterio accipiendum est per omnes scripturas sieubi deus dicit. ob merita. israhel peritrum aut hereditatem suam execrabilem. Apostolus enim copiose ita disputat maxime ad romanum in parte accipiendum quicquid de toto corpore dictum est ad israhel inquit quid dicit. tota die expandi manus meas ad populum nou credentem. et ut ostenderet de parte dictum. dico inquit numquid reppulit deus hereditatem suam? absit. nam et ego israhelita sum & usque presciui: Et post quam ostendit quem ad modum. haec locutio intelligenda esset: eodem genere locutionis ostendit unum corpus et (26) bonum et malum esse dicens.⁵ non de omnibus uobis dico; Magna breuitas ostendentis unum corpus et separantis. si enim diceret non de uobis dico (11) aut non de omnibus dico non ostenderet unum corpus.⁶ Secundum euangelium inquit inimici propter uos. secundum electionem autem dilecti propter patres. Numquid idem dilecti. qui inimici? aut potest in cafan utrumque conuenire? Ita dominus in omnibus scripturis unum corpus seminis abrahae omnibus gentibus crescere et florere atque perire testatur;
DE CORPORE DOMINI BIPERTITO EXPLICIT. INCIPIT DE PROMISSIS ET LEGE:

- 12 Auctoritas est diuina nemine aliquando ex operibus legis iustificari potuisse. eadem firmissimum est numquam defuisse qui legem facerent et iustificarentur. Scriptum est quaecumque lex loquitur his qui in lege sunt loquitur ut omne os obstruatur et subditus fiat omnis mundus deo quia non iustificabitur ex lege omnis caro in conspectu eius. Item. si enim data esset lex quae posset iustificare et reliqua usque credentibus: Sed dicit quis. a christo et infra non iustificat lex. suo tamen tempore iustificauit. Huic occurrit petrus. quid temptatis iugum impomere super cervices nostras &c usque illi. (f. 208 v.) Qui(s) uero tam peruersac 13 mentis est qui neget moysen uel reliquos sanctos legem fecisse? Sed quomodo eos lex iustificauit qui ad hoc data est ut peccatum multiplicaretur. lex autem subintravit ut habundaret delictum; Illud autem scire debemus et tenere numquam omnino interceptum esse semen abrahae ab isaac usque nunc. semen autem abrahae non carnale sed spiritale quod non ex lege sed ex promissione est ut illud quoniam qui ex fide sunt hi sunt filii abrahae. si autem constat semen abrahae ante legem fuisse et ex fide: constat et quia numquam fuit ex lege; Non enim potuit ex lege esse et ex fide. lex enim et fides diuersa res est: quia lex non est fidei sed operum. ut illud lex non est ex fide sed qui fecerit ea uiuet in eis;
- 14 uidemus legem ad promissionem non pertinere nec aliquando alteram in alteram inpeglisse. quia sicut lex numquam fidei obfuit: ita nec fides legem destruxit. ut illud legem ergo destruimus per fidem? absit. sed legem 15 statuimus id est firmamus. Inuicem namque se firmant. Non enim potuit quisquam iustus in lege positus uiuere nisi opera legis fecisset et omnia. Sin maledictus esset neque aliquando liberari potuit nisi sola

gratia per fidem. est autem crimen magnum perfidiae non adtendisse
 genus armorum quibus violentia peccatorum expugnaretur. e contra
 magnificae fidei est inquisisse et uidisse bonum deum qui sciebat legem
 16 non posse fieri alterum uitiae aditum relinquisse. deus enim cum diceret
 non concupisces: non nudauit quem ad modum id prouenire posset sed
 seuere atque decide dixit non concupisces. quoniam id fide reperiendum
 reliquid. Si enim mandaret a se prouentum postulari et legem destruxerat
 et fidem. ut quid enim legem daret si se legem in omnibus factorum
 polliceretur? aut quid fidei relinquaret si fidem auxilium polliciendo pro-
 ueniret? nunc autem bono fidei legem ministram mortis ut amatores
 uitiae fide uitam uiderent et iusti fide uiuerent. qui opus legis non ex sua
 18 uirtute sed ex dei dono fieri posse crederent: Dicit enim apostolus
 propterea datam legem ut nos custodia sui concluderet in fidem quam
 futurum erat reuelari in christum qui est finis legis qua uixerunt omnes
 qui fide gratiam dei inquisierunt prius inquit quam ueniret fides sub lege
 eustodiebamur conclusi in eadem fidem. quam futurum erat reuelari; lex
 itaque pedagogus noster fuit in christo. lex fidei erat demonstratrix; Sed
 dicit quis si in utilitatem fidei data est lex eur non ab origine seminis
 abrahae. si quidem iuge fuit. re uera iuge fuit iugis et fides ut genetrix
 filiorum abrahae. Iugis et lex per dinoscentiam boni et mali. sed post
 promissionem filiorum abrahac multiplicatis eis secundum carnem multi-
 plicandum erat et semen abrahae quod non est nisi ex fide; Quae multi-
 plicatio eueniire non posset sine adiutorio legis multiplicate ut multitudo
 in fidem needum reuelatum ut iam dictum est uel necessitate deduceretur.
 prouidentia itaque dei factum augendo gubernandoque semini abrahae ut
 seueritate et metu legis multi compellerentur in fidem et semen fulciretur
 usque ad fidei reuelationem. lex subintrauit ut abundaret delictum et
 reliqua usque gratia. non dixit ut daretur sed ut abundaret gratia; ab
 inicio enim data est per christum fugientibus legis molestias atque domi-
 19 niam. Idem namque spiritus eadem fides et gratia per christum semper
 data est quorum plenitudinem * ueniens remoto legis uelamine omni genti
 largitus est. si quis absque fide iustificatus est, non fuit filius abrahae;
 21 quoniam filius abrahae non ex lege sed ex fide iustificatur: non
 est bene et melius in lege: qui si iustificasset omnes iusti unius essent
 22 meriti quia partem de omnibus exigit observationem; Cogimus autem
 loqui ea qui sine igne doloris (f. 209 r.) fari non possumus. dicunt enim
 quidam promis(is)se deum abrahae omnes gentes sed saluo libero arbitrio
 23 si legem custodissent; Non enim si futuri essent et non quia futuri erant
 promisit. quia non propter fidem abrahae placuit deo saluas fore gentes
 quas non ante fidem abrahae sed ante mundi constitutionem possedit. sed
 quisinit fidelem cui donaret ex quo esset quod futurum statuerat;
 Abraham ergo non id meruit ut essent sed ut per ipsum essent qui futuri
 24 erant quos deus elegerat; Quid enim iusto lex qui propitio deo legem sine
 25 lege faciunt qui ad imaginem dei uiuunt. uoluntate enim boni sunt. Non
 est misericors qui timet esse crudelis. non furtum odit sed penam timet;

- qui autem amat bonum imago dei est ut iam non sit ancillae filius. quia
 28 timor non est in dilectione: De eo quod iacob et esau in uno sunt
 corpore et ex uno semine propter duos populos futuros in uno corpore.
 29 De eo quod numquam iacob id est ecclesia uenit ab benedictionem non
 comitante dolo id est falsis fratribus sed non simul innocentia et dolus
 benedicantur.
- 31 De specie et genere loquimur non secundum retoricam humanae
 sapientiae quam qui magis omnibus potuit locutus non est ne crucem
 christi fecisset inanem. si auxilio atque ornamento sermonis ut falsitas
 indiguissest. Sed loquimur secundum mysteria cœlestis sapientiae magi-
 sterio spiritus sancti: Qui cum ueritatis pretium fidem constitueret
 mysteriis narrauit in specie genus abscondens. aut in ueterem hierusalem
 totam qui nunc est per orbem. aut in unum membrum totum corpus ut
 in salomone; Si hoc non tam occultum est quam cetera quae non solum
 specie breuitate sed etiam mortiformi ratione occultantur; Quam ob rem
 dei gratia in auxilio postulata elaborandum nobis est. Dum enim speciem
 narrat: ita in genus transit: ut transitus non statim liquide appereat. sed
 32 talia transiens ponit uerba qui in utrumque conueniant. donec paulatim
 speciei modum excedat et transitus dilucidetur. cumque ab specie
 cooperant non nisi in genus conuenient. et eodem modo genus relinquid
 in speciem rediens; Aliquando autem ab specie in genus non supradicto
 modo sed euidenter transit et supradicto modo reuertitur; Aliquando
 supradicto modo transit et euidenter reuertitur simili ordinis uarietate ut
 ab speciae in genere. aut a genere in specie finit rationem. Aliquando
 secedit ex hoc in illud non semel et omnis narratio nec speciem excedit
 nec genus preterit in utrumque conueniens. haec uarietas translationis et
 ordinis exigit fidem quae gratiam dei quaerat deus per ezechielem egressui
 eorum qui ab hierusalem capti et dispersi fuerant gentium iungit aduen-
 tum. et in terram quam patres nostri possiderunt exprimit mundum;
 Septem enim gentes abrahæ promissæ figura est omnium gentium;
 factus est inquit sermo domini ad me dicens. fili hominis domus israhel
 habitauit in terra et polluerunt illam in uia sua et in idolis suis. et post
 33 aliqua incipit iungere genus: et sanctificabo nomen meum secundum
 quod pollutum est inter gentes. et scient gentes quoniam ego sum
 dominus dum sanctificor in uobis ante oculos eorum. Adtingit speciem
 non tamen relinquens genus. et uocabo triticum et multiplicabo illud; In
 figura uero terræ iudeæ qui bellis uastata fuerat promittit inuocari
 34 mundum qui a deo recesserat cum dicitur: Reaedificabuntur deserta et
 terra quae exterminata fuerat coletur. Apostolus quoque in regressu
 iacob promissum esse introitum gentium sic interpretatur. donec plenitudo
 gentium intraret &c usque fieri. sicut scriptum est. ueniet a sion qui
 liberet et auferat impietates ab iacob. Et eodem genere locutionis
 redit in speciem dicens: Secundum euangelium inimici quid est propter
 uos; Item. in ezechelo (f. 209 v.) Incipit ab specie qui conueniat in genus
 et finit in solo genere. ostendens terra patrum mundi esse possessionem.

haec dicit dominus. ego accipiam omnem domum israhel de medio gentium.
 et post aperte transit in genus : et seruus meus dauid princeps in medio
 36 eorum. Item illic. ueluti in nouissima resurrectione prima significata est.
 filii hominis ossa haec domus israhel est Ipsi dicunt arida facta sunt ossa
 nostra et paulo post. ecce ego aperiam. monumenta uestra et scietis quia
 ego dominus. numquid cum perspicue surrexerimus cognoscemus dominum
 et non nunc cum per baptismum resurgimus. aut mortui possunt dicere.
 Arida nostra sunt ossa ? duas enim resurrectiones dominus ostendit
 37 secundum iohannem. Item in uno homine totum corpus ostenditur
 dicente deo ad dauid de salomone. suscitabo semen tuum post te et parabo
 regnum eius. et excedit speciem dicendo. Et dirigam thronum eius in
 38 aeternum. quae promissio ecclesiae congruit magis quam christo. Mani-
 festum est salomonem sapientem et idolatrem figuram fuisse ecclesiae
 39 bipertite cotidie disrumpit(ur) regnum salomonis in malis et cotidie
 solidatur in bonis. In achan totum corpus malum intelligitur. Illud
 etiam multo necessarium est scire omnes omnino ciuitates israhel uel
 gentium uel prouintias quas scriptura adloquitur. aut (in) quibus aliquid
 gestum refert figuram esse ecclesiae. aliquas quidem partis male aliquas
 50 bonae. aliquas utriusque. Babilon inimica hierusalem totus est mundus.
 51 Subtiliter inserit genus cum dicit. ecce excito nobis medos qui aurum non
 53 quirint. quis enim hostis aurum non quaerit nisi ecclesia ? ubicumque
 autem idu(m)eum. theman. bosor. seir. nominat. malos significat. serras nero
 55 ferreashomines durissimos qui secant parturientes ecclesias. temporum quan-
 titas frequenter in scripturis mystica est tropo sinecloc(h)e aut legitimis
 numeris qui multis modis positi sunt et pro loco intellegendi. sinecloc(h)e
 uero aut parte totum est aut a toto pars. hoc tropo dictum est et adfigent eos
 annis. cccc qui post mortem ioseph coepit seruire populus ex cccccxxx annis
 deducenmus lxxx annos regni ioseph. Regnauit autem a xxx annis usque
 56 in .cx. et erunt reliqui seruitutis anni cccl quos dixit cccc. si autem omni
 tempore peregrinationis suae israhel seruuit plus est quam deus dixit. Si
 autem ex morte ioseph secundum scripturae fidem minus. quo manifestum
 est eum a toto parte esse nam post ccc annos pars aliorum annorum. c
 propterea dixit cccc annos. Sic in omni summa temporis ut puta post
 viii dies prima hora xmi. diei dies est et post viii menses primus dies
 mensis. mensis est ut illud. x mensuum tempore coagalatus sum in
 sanguine. Sicut autem in prima parte cuius temporis totum tempus est
 ita et nouissima. ut nouissima hora totus dies sit aut reliquiae mille
 annorum mille anni sint. sex dies sunt mundi aetas id est \overline{VI} annorum in
 reliquiis sexti die id est mille annorum natus est dominus passus resurrexit.
 Itidem reliquiae mille annorum dictae sunt mille anni primae resurrec-
 tionis. Sicut enim reliquiae vi feriac id est iii hore totus dies est unus
 ex tribus sepulturae domini? Ita reliquiae vi diei maioris quo resurrexit
 ecclesia totus dies est id est mille anni. hoc tropo solvitur quod dominus
 59 tertia die surrexit. Ex legitimis autem numeris. denarius. xii denarius
 idem autem est numerus cum multiplicantur ut lxx. dcc. Sed aut

perfectionem significant aut a parte totum aut simplicem summam perfectionem, ut VII spiritus ecclesiae, aut ut dicit septies in die laudem dixit, aut septies tantum recipies in hoc saeculo, similiter denarius ut centies 60 recipies in hoc saeculo. Et daniel decies milies dena milia, et dauid, currus dei decies milies tantum. Item per duodenarium CXLIII milia (f. 210 r.) et XII milia tribus omnes gentes sicut iudicabitis XII tribus israhel ap(ar)te totum est, quoniam certum tempus legitimis numeris definitur ut in apocalypsi; habebitis pressuram X diebus cum significet usque in finem, ponitur hora pro tempore ut illud nouissima hora est dies ut illud ecce dies salutis annus ut illud, predicare annum domini, aliquando hora dies et annos et mensis est, sicut in apocalypsi, parati in horam et diem et mensem et annum quod est III anni et dimidius. Ibidem menses pro annis, datum est ledere homines mensibus, v. aliquando dies denario numero .c. dies sunt, sicut in apocalypsi dies cc.LX. Nam 61 milli dies ducentes centeni et sexagies centeni CCXXII, dies sunt, qui fiunt anni CCCL, mensibus tricenorum dierum. Ibidem unus mensis denario numero .c. menses sunt, ut ciuitatem sanctam calcabunt mensibus XL duobus, centeni III & CC menses sunt, qui sunt anni CCCL. Sieut per VI dies fecit mundum corporalem, ita per VI milium annos edificat spiritalem id est ecclesiam sanctificaturus VII quem benedixit fecitque aeternum.

62 Ideoque precipitur ut pondus peccati non inferatur per portas hierusalem.

64 In genere autem uno in tempore est uterque euentus sic XIII anni sub ioseph ubertatis et steritalitatis. Isto enim tempore minatur dominus diuitibus famem pauperibus nero saturitatem promittit, uno in tempore 65 egyptus percuditur israhel saluatur. De eo quod XL. dies dilunii, cccc anni in egypto XL in deserto et XL dies ieunii et XL quibus appetit post resurrectionem manducans et XL diebus aqua in statuto suo totidem defecit; Nam in genere quo tempore inualescit carnaliter eo deficit spiritualiter, quia elatio defectio est sic mundus repugnans ponitur sub pedibus ecclesiae id est filii hominis; Qui sunt itaque XL dies idem CL dies; ezechiel namque XL diebus exsoluit peccata iudee et israhel CL quod est unum atque idem tempus, et VIImo mense sedit arca. Item tempus est et deficiebat aqua usque in xm mensem. Item tempus est exiuit de arca. XImo mense, hic est annus libertatis domini acceptabilis: quo completo manifestabitur ecclesia mundi pertransisse diluum. Vnaquaque pars huius anni id est annus est, quale si diceret exiuit de area. XL(mo) die. Aut mense VII.mo, aut X.mo sunt autem partes istae recapitulationis, sicut ab adam usque enoch id est ecclesiae translationem VII

66 generationes quod est omne tempus, rursum ab adam usque ad noe quod mundi reparatione. X generationes quod est tempus, et a noe usque abraham X generationes, nam et .c. anni quibus arca fabricatur omne tempus est quo ecclesia edificatur; Inter regulas quibus spiritus lege signauit quo luminis uia custodiretur non nihil custodit recapitulationis sigillus ea subtilitate ut continuatio magis narrationis quam recapitulatio uideatur. Sic enim aliquoties recapitulat: tun. illa hora, illo die, eo

tempore. ut illud. die qua exiit loth &c¹; *Et in genesi plantauit deus paradisum in quo posuit et produxit adhuc de terra lignum. Ita dignum uidetur ut postea factum sit quam posuit deus hominem &c.* Item in eodem libro cum commemorantur generationes filiorum noe hi filii cham in tribubus suis secundum linguas suas; *Hoc autem quod adiunctum est et erat omnes terra labium unum. ita dictum uidetur ut eo tempore quo dispersi fuerunt super terram una fuerit lingua omnibus quod omnino superioribus repugnat ac per hoc recapitulando dictum est fit ista recapitulatio obscurius ut illud die quo exiit loth a sodomis et paulo post secundum haec erunt dies filii hominis quo reuelabitur in illa hora qui erit in tecto &c.* numquid cum dominus fuerit reuelatus tunc ista seruanda sunt ne respiciat retro et non potius isto tempore? *recapitulatio est; tempus ergo ipsum (f. 210 v.) q[uo]d euangelium predicatur quousque dominus reueletur hora est in qua oportet ista seruari quia et ipsa reuelatio ad eandem horam pertinet qui die iudicii 67 terminabitur ut illud filioli nouissima hora est.* Aliquoties autem non sunt recapitulationes sed futurae similitudinis ut illud cum uideritis quod dictum est per danielum prophetam. tunc qui in iudea sunt fugiant in mentes et inducit finem; Quod dixit in africa geritur. neque in eo tempore finis sed in eo tamen titulo futurum est propterea dixit tunc. id est cum similiter factum fuerit per orbem. id est reualatio antichristi; Et dauid ipso genere locutionis cum auerteret dominus captiuū &c usque tunc repletum est gaudio os nostrum et usque laetante* per similitudinem tempus suum et nostrum [u]num fecit. Nec illud pretereundum puto 68 quod spiritus sine mysteriis ali[u]d [sonare] aliud intelligi uoluit. Omnis spiritus qui negat iesum in carne uenisse. &c usque in isto mundo est numquid omnes qui non negat spiritum ** ista negatio non in uoce sed in opere est;³ *Timothei*.

Omnes homines saluos fieri tamquam diceretur nullum hominem fieri saluum nisi quem fieri ipse uoluerit. Non quod nullus sit hominum nisi quem saluum fieri uelit sed quod nullus fiat nisi quem uelit et ideo sit rogandus ut uelit quia nece[sse] est fieri si uoluerit. De orando quippe deo agebat apostolus cum hoc diceret; Sic enim intelligimus quod dictum est qui inluminat omnem. et reliqua. id est qui inluminantur sive de omnibus gentibus ut illud decimatis omne olus;

Et illud obsecramus ut oretis pro scriptore ut deum omnipotentem habeatis protectorem

et ego Liuthprandus scripsi hoc librum .

¹ What follows in italics is from Aug *de Doct Christ* iii 36 (=Eug 873—875).

² ‘habet’ is supplied by a later hand.

³ The passage in italics which follows is from Aug *Enchirid* 103.

ORTHOGRAPHY.

THE aim of an editor should be to reproduce the text of his author, even in matters of spelling, but in the case of a 4th cent. African writer like Tyconius it is very difficult to say what that spelling was likely to have been. I had therefore no other course than to be generally guided by the two MSS R and V. But it is improbable that 9th cent. MSS should have entirely retained the spelling of a 4th cent. author; the first question therefore is to try to isolate any peculiar element in the MSS themselves.

One of the most satisfactory methods of doing this is to compare the spellings of our MSS with the MSS of the Vulgate whose provenience is known. There is every probability that a learned scholar like S. Jerome would prefer correctness; irregular spellings therefore in an Irish or Spanish MS probably represent the local usage.

In this section Bp. Wordsworth's notation has been used for the Vulgate MSS of Mt Mc and Lc, but with italic instead of roman capitals.

1. Spellings in cod. R.

Cod. R was given by Hinemar to the Cathedral Library at Reims. It can hardly be earlier than the middle of the 9th century, but the MS bears no external marks of its origin. The most noticeable peculiar spellings are those generally classed as Irish.

SS for **S** *osse* R 28¹⁰

issac R^a 13^{10, 20}, 29²⁵, etc [=DL Mc xii 26, D having usually *issaac*]

precissum R 2¹⁵ [for *caesum* Mc xv 15, DP(R) have *cessum*]

cf. *dissimilitudine* R 67²⁵ for *de similitudine*.

S for **SS** *promisis* R 1¹³ [=EptR (not D) Lc xxiv 49]

presurarum R 6⁶ [=D (EEptR H Y) Lc xxi 23]

similarly *quatuor* R 53^{2, 4} [=D³/₃ Ept⁵/₇ L⁶/₇ R³/₄]

querela R* 13⁴ [=J(K)V Mt W as well as (D) EptQ].

IE for **I** in compounds of *iacere*.

subiecere R^a 26²⁴ [=D Lc x 17]

deieceretur R 71¹²

similarly *iesaiam* Rcorr 70¹⁴ [=R Mt viii 17, (L) Mt xiii 14, Q Mc i 2].

- O for U** *commone(m)* R 26¹⁴, 30¹⁷ [= *DEptLQ* Mc vii 2, 5]
absordum R 5¹¹ [*sordus D* passim, *Ept* Mc vii 32]
nobocodonosor R* 43²⁶
salamon R⁴/₄ 38 and ²/₇ 39 (also R^a 39⁹) [= *D L* passim]
sophyr (*Σονφείρ*) R 51¹⁵.

Traces of the hand of the archetype of R may be seen in the confusions of
SS for RS *uessum* for *uersum* R 65⁶,
RS for RR *cursus* for *currus* R 60⁴.

Other spellings rather suggest the 9th cent. French schools, such as *quoties*, *loquutus*, *sequutus*, etc (*loquutionis* R 34¹³). *Obstupuerunt* (R 45¹¹) may be either Irish or French, and the same is true of *domu* (R 70²⁴), which occurs in V²³/₂₇ as well as in D²⁵/₂₇ Q¹⁶/₂₇ R¹⁵/₂₃ M⁶/₂₇, the first-named ms being the best representative of Alcuin's recension. Hardly any other of Bp. Wordsworth's mss have *domu* but these. In Old Latin mss *domu* is never found in the Irish ms *r*, but it occurs in *d* Ac xvi 34, and in *k* Mt viii 6 *iacet domu mea* stands for βέβληται ἐν τῇ οἰκίᾳ (cf the Vulgate mss *DL* but no other authority).

R has also a decided tendency to **AMM-** for **ADM-**. Thus we find constantly *quemammodum*¹, *ammonere*; also *ammodo* R 4¹⁶ for *a modo*, but *admisit* R 16¹.

There is also a tendency to -ti- for -ci- and -si- in R. Thus besides *conditio* (22⁸, 24^{7, 9, 14}, etc), we find *commeritia* 46²² and *ostentio* 28²¹.

Other noteworthy spellings are *actenus* 73¹⁵ (comp. *ericii* 42¹⁵, and Le xii 20 *d*), *alligoria* 67³⁰ and *herimo* 65², *antichristi* (plene) 68²⁸, *archa* 64²⁴, *clusisset* 15²⁹, *clussise* 16⁴ (but *claudent* 47²³), *demitte(re)* 61³, *insyle* 45²², *iuncrit* 67²⁷, *praeliabitur* 49⁸ (also supported by K Y and Z²), *sterelitatis* 64¹⁴.

Many ancient forms have no doubt been corrected out of R. Thus *profeta* R* 42¹⁰ (*profeta* R^a) is good evidence for the spelling with *f* in R's ancestry, though *propheta* is the form in R elsewhere. Similarly *fili* for *fili* (nom. pl.) occurs nowhere in R, though it is frequent in V. But the vocative *fili* has also become *fili* in R 32¹⁸, possibly by the same process. *Assumpsit* (sic) R 10² points to the spelling *assumsit* adopted by Bp. Wordsworth.

R shews here and there a tendency to drop syllables, as *absolano* 40²³ for *a subsolano*, and *illanineue* or *illamneue* R 42¹³ (there is often no difference

¹ Prof. Sanday suggests in *Studia Biblica* ii 324 that *quemammodum* is a good test word. The evidence in Mt Mc Le may therefore prove of interest.

Mt xxiii 37	Y F	KV	XZ ²	Z ² is the contemporary corrector of
Mc iv 26	Y I	K	Z ²	B. M. Harl 1775 (6th or 7th cent).
Lc viii 47	A Y FG	H	Mt CT XZ ²	
xiii 34	Y		XZ	Y the Lindisfarne Gospels.
xxi 14	Y	I	Z	M is the Ambrosian Gospels (6th cent),
xxii 4	M	Y	II	apparently the best ms of the Vulgate.
xxiii 55			II	
			XZ	

between *m* and *ni* in the hand of the ms) for *illam nineue*. This may explain the curious reading *cain*. R 11²⁰ for *caifan*¹.

On the whole, from the affinities of R with Irish and Alcuinian spellings we may conjecture that it was written in northern France, and copied from a ms in an Irish hand.

2. Spellings in cod. V.

The orthography of V does not afford so many indications of local use. In spite however of the blunders of the scribe there is some reason to believe that most of the peculiarities of orthography in V are derived from its predecessor, not introduced into the text of Tyconius for the first time in our ms. Thus the constantly recurring *inquit* is spelt *inquid* by V*, but in 40²⁶, where *inquit* is wrongly inserted by V, the spelling is not *inquid* but *inquit*. In other words, the spelling *inquid* in V's ancestry is older than the insertion of *inquit* in 40²⁶.

Moreover many of the variations from the ordinary orthography are not those common in 9th and 10th cent. mss, but those which we find in the mss of the Old Latin. Thus

inquid V* (e.g. 32¹⁷).

quodquod V* 49^{1, 13}, but *quotquot* V 14¹⁹.

cf also *numquit* V* 54¹⁴.

hoc (= *huc*) V* 61¹⁴.

Zaccharias V 13² (not 22⁶) is well supported both in the O. L. and vg.

dispargere V* 45⁵, 52²¹ (not 47³).

'Betacism' is not uncommon, e.g. *uiuere* V* 53¹² for *bibere*; *uerbiante* V 31¹⁶ for *breuiante*.

Cod. V is given to false aspiration. Thus

amoneo (for *amo meo*) V* 44⁵ [amum Mt xvii 27 M*J CT H O^c Q R]

arena V 26^{20, 21} (not 39¹) [arenam Mt vii 26 J T V* Ept L W]

olochausta V 62²⁵

ortus V 34⁴, 74^{13, 15} [ortum Lc xiii 19 a b R W, see Rönsch 463]

but

humeris V 52¹⁸ [Mt xxiii 4, Lc xv 5 cold. mult incl CTθO^{2/2}]

honera V 62¹⁷, 63^{2, 23} (but *onera* 62¹³) [=CT O D Ept LR].

PT for **BT** occurs in

optinere V 52^{5, 8} [optentu (Mt xxiii 14 f.) Mc xii 40 b O W]

suptile V 31¹⁹ [suptus Lc viii 16 M].

¹ A more serious fault in R, which hardly concerns Orthography, is the occasional substitution of an entirely different word. Instances are *gentes* R 42¹⁴ for *greges*, *civitas* R 42¹⁹ for *pascua*, *siluas* R 46⁵ for *insulas*, and *mitigare* R 50¹⁷ for *lenire*.

TI for **CI** or **SI** is not found in V, except in the well-known misspelling *conditio* for *condicio* (so V^{6/7}, but *condicione* V 24¹⁴).

MM for **DM** is not found in V, but the following instances seem to suggest that this spelling may have occurred in its ancestry.

admonet V 68⁹, *ammonet* R

amisit V 47¹⁰, *admisit* R

admiserunt V 58¹⁹, *amiserunt* R.

Compare *aiecta* V* 24¹⁴, *aiecto* V 54¹⁵ for *adiecta*, *adiecto*.

Spellings of a less ancient type are

dextra V 8⁹ etc

intelligere V* 4²⁵ etc, but not e.g. 5¹²

epistola V 68⁸ [=Θ²/₂ in 'epistola' ad Damasum]

iocunditas V 35²⁹, 47^{19, 24}

spiritales, e.g. V 84 ter for *spiritalis*.

Possibly *illum* V 33⁵ (for *illud*) may be only a blunder, yet see *Rönsch* 276; *inimicum* V 41^{4, 12} (for *iniquum*) may be a relic of the spelling *inicium* [Lc xvi 10, 11 d T]; *charismatum* is spelt *chrismatum* V* 69⁹, but *carismatum* V 69¹⁴.

3. Spellings adopted in this Edition.

The rule of following the mss in matters of spelling has been very generally followed in this edition, even in such cases as *idolatria*, *Matheus* and *conditio*. The spelling *idololatria* is assured in Tertullian, but hardly in any later Latin writer¹. *Matheus* on the other hand is rarely met with earlier than the 9th cent. *Conditio* is the spelling of R and of V^{6/7}, and V has no general tendency to confuse 'ti' and 'ci'. Moreover Tyconius himself uses the word of the Cosmos in a sense half way between 'contract' and 'creation'. He says (p. 58) the three hours of darkness at the Crucifixion were 'præter ordinem conditionis Dei. quicquid enim signi est non turbat elementorum rationalem cursum'. If the incorrect derivation of *condicio* from *condere* 'to create' were accepted by Tyconius, he would probably spell the word '*conditio*' as in this edition.

With regard to the termination -i for -ii, I have adopted *Aegypti* 43⁷ and *reliquis* 58¹⁶ on the authority of RV*, but to print *fili* for *fili*, which often occurs in V*, seemed to be introducing needless confusion. *Fili* occurs in R 32¹⁸ for *fili*.

In questions of assimilation I have generally followed R.

The interchange of **F** and **PH** causes much difficulty. The best representative of the African text *k* has always F for φ, except in *Capharnaum* Mt iv 13, Mc ix 33. A good test word is *profeta*, which I have almost always spelt thus in the text of Tyconius. It is true that both R and V have generally

¹ See Koffmane, *Gesch. d. Kirchenlateins* 37. 'Idolatria' also occurs in Priscillian 21³.

propheta, but each ms independently testifies to the original presence of *profeta* in their ancestry. Thus R* has *profecta* 42¹⁰, a mistake which would only arise from the spelling *profeta*, and in 42²⁶ V has *prophetant* for *profanant*, which points to an intermediate corrupt reading *profetant*. *Fanuhel* is the spelling of RV in 22⁶, and therefore I have adopted *Faraō* wherever V* supports it. On the other hand *scenophegiae* R 49¹⁵ (*scinofegiae* V*) has no good support, neither from the O. L. nor the good mss of the Vulgate.

With regard to the spelling of the names *Iesus* and *Christus* I have followed the authority of Bp. Wordsworth, to whose exhaustive note on Mt i 1 I must refer the reader. Possibly however the form *Hiesus* is the best attested for African documents, and that is the spelling of R 39¹⁸ in the name of Joshua. Elsewhere both R and V use the ordinary contractions.

4. *The name 'Tyconius'.*

The name Tyconius appears to be quite unique. I have not been able to find an instance of it in the *Corpus Inscriptionum Latinorum*, though the names *Tychon* and *Tyche* occur in all sorts of spellings. Unfortunately the treatises of S. Augustine against the Donatists and his book *de Doctrina Christiana*, in which he mentions our author, have not yet appeared in the Vienna *Corpus Script. Ecl. Latt.*, so that the spellings in the ancient mss of these works are not easily ascertainable. The passages of *de Doct Christ* III required for this purpose are however found in Eugippius, of which the leading ms (Knoell's V, saec. vii) appears to be very carefully written.

The following spellings occur. It will be seen at a glance that the oldest of each of our three main sources for the name of our author—mss of the Book of Rules itself, mss of S. Augustine, and mss of Primasius—confirm the spelling with -**YCO**. I have therefore uniformly printed Tyconius, not Tychonius or Ticonius.

1. mss of the Book of Rules.

Tyconius	R
Thiconius	V and its copy P
Ticonius	M
Tichonius	O and Editions.

2. mss of Augustine *de Doct Christ* III and of Eugippius.

Tyconius	<i>Eug</i> codd-opt (incl V <i>saec. vii</i>)
Tychonius	<i>Eug</i> codd. <i>Aug</i> cod pal 188 <i>saec. ix</i>
Ticonius	<i>Aug</i> cod B. M. addl 11873
Tichonius	later mss and edd of <i>Aug.</i>

3. mss of Primasius' commentary on the Apocalypse.

Thyconius	Bodl. Douce 140 (the oldest ms of Primasius)
Ticonius	other mss.

INDEX OF BIBLICAL QUOTATIONS.

In this list the Psalms and the chapters of Jeremiah are uniformly given according to the Greek numeration.

GENESIS		LEVITICVS	
i 5	56 ²⁵	xxiii 32	57 ²⁹
i 14	58 ²⁷		NVMERI
i 16	57 ⁹		
ii 2, 3	61 ²⁷	xxv 1	80 ⁷
ii 17	61 ²⁶		IESVS NAVE
iii 22, 24	81 ²⁰		
iv 17	42 ⁹	vii 11	39 ²⁰
viii 4, 5	65 ¹⁷	vii 25	39 ²⁴
xv 1	23 ²³		
xv 13	55 ⁷	REGNORVM II	
xv 16	61 ¹⁴		
xviii 18, 19	24 ¹	vii 12—16	37 ¹²
xix 23, 24	85 ²	vii 14, 15	38 ²⁷
xix 29	85 ⁷		
xxi 9	30 ¹³	REGNORVM III	
xxii 18, 16	23 ²		
xxii 17	39 ⁷	ii 46a	65 ⁵
xxv 23	72 ¹⁵	iv 25	38 ³¹
xxvi 3—5	23 ⁸	viii 46	20 ²⁴
xxvii 35	28 ²⁸	xi 11—13	38 ¹⁸
		xi 11, 12	39 ¹
EXODVS		xi 13	39 ¹⁵
i 6—10	55 ¹³	xii 24p	65 ⁸
iv 22	6 ¹¹	xiii 2	41 ²⁰
xii 40	55 ⁹		
xiii 18	61 ¹⁶	PARALIPOMENON I	
xvi 28	26 ¹⁶	xvi 30	75 ³²

ESDRAE III		iv 7	10¹⁸
iv 13		iv 16	74 ¹²
v 1		v 1	5 ²⁶
IOB			
xi 17	75 ⁴	v 6	73 ³⁰
xiv 4, 5	20 ²⁰	vi 1—4	72 ³
xli 21	82 ¹⁷	vii 1, 2	56 ⁹
PSALMI		vii 22, 23	31 ¹⁸
ii 6		viii 21	19 ³⁰
viii 3	72 ²⁸	SIRACIDAE	
xvii 8	72 ²⁵	i 7	31 ¹⁹
xvii 51	5 ²⁸	OSEE	
xxiii 4, 5	29 ¹	xii 2—4	28 ¹⁰
xlv 3	72 ²⁴	AMOS	
l 6	20 ²⁴	i 1, 3, 11	53 ¹
l 14	7 ⁷	viii 9	74 ⁶
liv 21	76 ¹¹	MICHA	
lxiv 12	60 ²²	iii 6	74 ⁷
lxvii 18	60 ⁴	IOEL	
lxxi 3	72 ³¹	ii 20	73 ²⁰
lxxix 15, 16	6 ¹⁵	iii 17	73 ⁸
xc 11—16	3 ¹⁴	ABDIAS	
xvvi 2	73 ⁷	3, 4	72 ¹⁷
cii 4	20 ²⁹	18	83 ¹⁷ , 85 ⁵
civ 8	60 ⁵	IONA	
cix 1	7 ¹⁰	iii 3	41 ²⁵
cxiii 4	73 ¹	NAHVM	
c xviii 164	59 ²⁵	iii 3, 16, 19	42 ³
c xix 5—7	10 ²⁴	SOPHONIAS	
c xxv 1—3	67 ¹⁶	ii 13—iii 5	42 ¹¹
c xxxvi 9	52 ⁵	AGGAEVS	
c xl ii 2	20 ²¹	ii 22—24	80 ³⁴
PROVERBIA		ZECHARIAS	
xiv 28	76 ²³	i 15	76 ⁴
xx 9	20 ²⁵	ii 13	73 ⁴
ECCLESIASTES		iv 9	81 ⁹
i 4	4 ³¹	xiv 11—16	48 ²⁴
ix 11	79 ²⁶		
CANTICA			
i 5	10 ^{14, 20}		
i 7	73 ¹⁸		

MALACHIAS			
iv 2	73 ³¹	lxii 10	3 ²⁴
ESAIAS		lxii 2—4	81 ¹²
i 10	50 ⁷	lxiii 9, 10	9 ³¹
i 13, 14	84 ²⁹	lxvi 20	63 ⁷
i 19	24 ⁷		
i 23	76 ¹⁹	HIEREMIAS	
v 6	73 ⁶	iii 12	75 ¹
x 13, 14	75 ²³	ix 23	79 ²³
x 15	79 ²⁸	xvii 19—27	62 ⁷
x 16—19	48 ¹¹	xvii 21	62 ²¹
xiii 1	50 ¹²	xvii 25	63 ⁶
xiii 2—18	50 ¹⁴	xvii 27	63 ²⁹
xiv 12—21	70 ¹⁴	xxv 35—39	49 ¹⁷
xiv 12, 13	71 ⁸ , 72 ¹⁹	xxxii 15—29	53 ¹³
xiv 13, 14	72 ²⁰	xxxii 18, 26, 29	54 ⁶
xiv 14—17	75 ⁷		
xiv 16	71 ¹⁴ , 75 ¹⁹ , 76 ³¹	THRENI	
xiv 17	75 ^{21, 29} , 76 ¹	ii 1	84 ¹⁰
xiv 18, 19	76 ¹⁸		
xiv 20, 21	77 ³	BARVCH	
xiv 22—27	52 ¹²	vi 2	61 ¹⁹
xiv 25	72 ³⁰	EZECHIEL	
xix 1—3	43 ^{1, 5}	iv 4—6	65 ¹⁶
xix 19, 20	43 ¹⁴	xx 31—38	35 ¹¹
xxiii 15—17	46 ¹⁴	xx 45—xxi 5	40 ¹⁶
xxiii 18	46 ²⁴ , 47 ¹⁵ , 84 ²¹	xx 46	41 ⁸
xxiv 1—13	47 ²	xxi 2, 3, 4	41 ¹⁰
xxix 13	8 ²³	xxvi 15—18	45 ¹³
xxxiii 20	10 ⁷	xxvii 25, 26	78 ²⁹
xxxiii 23	10 ¹⁰	xxvii 26	74 ¹
xlii 16, 17	9 ¹	xxvii 27—36	45 ²²
xlili 5—8	9 ⁷	xxviii 2—19	77 ¹⁶
xlili 27—xliv 1	9 ¹⁶	xxviii 2	78 ²³ , 79 ¹
xliv 21, 22	9 ²¹	xxviii 2, 3	79 ⁶
xlv 1 ff	3 ³¹	xxviii 3	79 ¹⁵
xlv 3 ff	8 ¹¹	xxviii 4, 5	79 ²¹
xlviii 8, 9	9 ²⁷	xxviii 6, 7	79 ³⁴
xlviii 18, 19	26 ¹⁹ , 28 ⁷	xxviii 7, 8	80 ⁹
xlix 6	37 ²⁸	xxviii 9, 10	80 ¹⁵
xlix 18, 19	81 ³³	xxviii 11—13	80 ²⁶
lii 4, 5, 6	2 ⁴	xxviii 12, 13	81 ¹⁸
lii 10, 11	2 ⁸	xxviii 13	81 ²⁴
lviii 3	76 ¹³	xxviii 14—16	83 ⁸
lviii 10	57 ²³	xxviii 16	83 ²³
lix 9, 10	74 ²	xxviii 17	83 ³¹ , 84 ⁶
		xxviii 18	84 ^{13, 27, 31} , 85 ¹⁹

xxviii 19	85 ²³	xxiii 2 ff	63 ¹⁷
xxx 2—5	43 ¹⁹	xxiii 37	63 ¹¹
xxxii 3—15	44 ⁷	xxiv 2	8 ¹
xxxii 7, 8	45 ⁶	xxiv 4	5 ⁵
xxxii 8	61 ²¹	xxiv 5	78 ²⁵
xxxii 10	45 ¹²	xxiv 15	5 ²⁴
xxxii 32	44 ³	xxiv 15, 16	67 ⁸
xxxv 14	73 ¹²	xxiv 30	4 ¹⁹
xxxvi 5—10	35 ²⁸	xxiv 46 ff	11 ⁶
xxxvi 16—36	32 ¹⁷	xxv 1	3 ²⁹
xxxvii 11—14	36 ¹³	xxv 14	84 ¹⁹
xxxvii 21—28	34 ¹⁷	xxv 14 ff	61 ²²
xxxviii 13	84 ²⁰	xxv 40	68 ²¹
xxxix 1—4	74 ¹⁸	xxvi 64	4 ¹⁶ , 43 ⁵
DANIEL		xxvii 40	75 ²²
		xxviii 1	57 ¹⁴

ii 34, 35	2 ¹⁵	SEC. MARCVM	
ii 35	2 ²⁹	x 30	59 ²⁷
vii 10	60 ²	xvi 2	57 ¹¹
xi 31	5 ²⁴		
xi 36, 38	5 ²²	SEC. LVCAN	
MACHABAEORVM II		i 6	13 ³
vii 29	21 ²	iii 22	7 ⁶
		iv 19	60 ^{16,21} , 65 ²⁰
		xvi 8	79 ⁹
SEC. MATTHAEVM		xvii 29—32	66 ¹⁷
v 19	69 ¹⁷	xviii 30	59 ²⁵
vi 10, 13	17 ¹⁴	xix 13 ff	61 ²³
vi 20	84 ¹⁹	xxiv 1	57 ¹²
vi 21	82 ³³		
SEC. IOHANNEM			
vii 21	69 ⁴	i 9	4 ³⁰
vii 25	63 ¹⁵	i 14, 13	7 ¹¹
ix 13	13 ⁵	i 47	12 ²⁵
x 25	6 ⁷	v 17	61 ²⁹
xi 28	63 ²⁶	v 24—29	36 ²⁹
xii 35	84 ²⁴	vii 39	22 ¹
xii 40	41 ³⁰ , 56 ²⁰ , 57 ³⁰ , 59 ⁸	x 30	7 ²¹
xiii 28	79 ²	xiii 17, 18	26 ⁷
xiii 30	29 ²⁹	xvi 7	21 ¹⁶
xiii 39	79 ³	xvii 5, 24	2 ²⁶ , 37 ²⁷
xiii 45	84 ¹⁸	xix 42	59 ¹²
xvi 18, 19	63 ¹³	xx 1	57 ¹⁵
xvi 21	61 ⁹		
xix 12	29 ⁵	ACTA APOST.	
xix 28	60 ⁷	vii 51	30 ²⁵
xxii 11 ff	83 ²⁶	xv 10	12 ¹⁷

PETRI I			
ii 5	83 ¹⁵	xi 4, 5	27 ³¹
IOHANNIS I		xi 25, 26	34 ¹⁰
ii 3, 4	68 ⁹	xi 28	11 ²⁴ , 34 ¹³
ii 9	68 ¹⁴	xii 19	76 ¹⁶
ii 18 ^a	5 ¹	xiii 12, 13	57 ²³
ii 18 ^b	60 ¹⁵	AD CORINTH. I	
iii 14, 15	68 ²⁶	i 17	31 ⁸
iv 1—3	67 ³¹	i 28—31	20 ⁸
iv 2	69 ¹	i 31	19 ²³
iv 3	30 ²⁶ , 69 ¹⁶	ii 9, 10	4 ⁸
iv 18	25 ¹⁴	iv 7	79 ³¹
iv 20	68 ¹⁵	ix 27	25 ³⁰
v 21	70 ⁸	xii 3—5	69 ¹²
AD ROMANOS		xii 3	69 ²
i 1—4	6 ²⁰	xii 12	6 ²
i 21, 22	83 ³⁴	xv 46	57 ²⁵
ii 5	84 ²⁵	xv 56	15 ¹⁵
ii 24	10 ¹⁷	AD CORINTH. II	
iii 19, 20	12 ⁴	iii 6	21 ¹⁵
iii 27	19 ¹³	iii 18	19 ^{9, 17} , 21 ⁹
iii 31	14 ¹⁰	iv 6	57 ²¹
iv 2	19 ¹⁸	iv 13	21 ¹⁸
iv 3	19 ¹⁵	vi 2	60 ^{15, 19}
iv 13—15	13 ²⁷	xi 2	5 ²⁷
iv 15, 16	24 ¹¹	xi 4	5 ²
iv 21	22 ²⁴	AD GALATOS	
v 14	81 ²¹	i 18	56 ²³
v 20	13 ⁸ , 15 ¹⁴ , 18 ²¹	ii 4	30 ²⁰
vi 14	12 ⁷	ii 16	12 ⁸
vi 16	82 ¹²	iii 7	13 ¹⁶
vii 5	12 ¹⁹ , 15 ¹² , 17 ²²	iii 10	14 ¹⁹
vii 7, 8	15 ¹⁰	iii 11	14 ²⁸ , 15 ²
vii 14—23	15 ¹⁵	iii 12	13 ²⁵
vii 22	69 ⁷	iii 16	27 ⁸
viii 7—9	16 ¹⁹	iii 17, 18	14 ³
viii 15	25 ¹¹	iii 19	14 ²⁶ , 17 ¹⁸
viii 29	23 ³⁰	iii 21	14 ⁶
ix 3	27 ¹⁴	iii 21, 22	12 ¹¹
ix 6—8	27 ¹⁸	iii 23, 24	18 ⁵
ix 21	82 ²¹	iii 28, 29	7 ¹⁷
ix 27, 29	27 ²⁵	iv 23	13 ¹⁴
x 4	18 ³	iv 24	13 ¹³ , 28 ²¹ , 29 ²⁰
x 21	11 ¹⁶	iv 28—30	30 ⁶
xi 1, 2	11 ¹⁸	iv 28	13 ¹⁸

v 10	30 ²³	ii 6—8	74 ²⁶
v 18	17 ⁴	ii 7	8 ² , 30 ²⁷ , 52 ⁹ , 84 ³²
		ii 8	31 ¹
AD EPHESIOS		ii 9	30 ²⁸
i 10	18 ²⁷		
ii 8—10	20 ¹⁴	AD TIMOTHEVM I	
ii 17	18 ²⁷	i 9	17 ³ , 24 ²¹
ii 21	7 ²⁵	vi 6	84 ²²
iv 15, 16	3 ⁴		
v 27	10 ¹⁴	AD TIMOTHEVM II	
v 31, 32	7 ¹³ , 68 ²⁴	ii 19	63 ¹⁵
vi 12	30 ²⁹ , 54 ²³	ii 20	82 ¹⁸
AD PHILIPPENSES		iii 5	69 ²³
i 17	69 ²⁵		
i 18	70 ¹	AD TITVM	
iii 6	12 ²²	i 16	69 ²²
iii 18	30 ²⁶		
AD COLOSSENSES		APOCALYPYSIS	
i 24	6 ⁵	i 4	59 ²⁴
ii 16	64 ⁴	ii 10	60 ⁹
ii 19	3 ⁸	ii 26, 28	71 ²⁸
iii 5, 6	83 ¹	ix 10	60 ²⁶
		ix 15	60 ²⁵
AD THESSAL. I		xi 2	61 ³
ii 19	6 ⁸	xi 3	60 ²⁸
		xi 8	50 ⁸
AD THESSAL. II		xi 8, 9	61 ⁸
ii 3	5 ²⁷ , 30 ²⁷ , 31 ⁴ , 50 ¹⁰ , 67 ¹⁴	xii 14	61 ⁵
ii 4	5 ¹⁴	xvii 4	82 ²⁵
		xxii 16, 17	3 ²⁸ , 71 ²⁶

INDEX OF LATIN WORDS.

For the Latinity of the Biblical quotations in the Book of Rules see *Introd.* lxix—ev.

- Achar 39²²
ad (=ob): ad merita 11¹³
adhaerere 81³⁰
adiutorium 18¹⁶
adsignari 58⁶
adstringere 51²⁵
aduersus (*adj.*): adu. corpus, pars 5²⁷, 50¹¹, 72¹, 73²⁹, 82²⁵; ciuitas adu. Deo 41²⁶, Meridiano 42¹²
adunatus: adunati montem...faciunt 72²³, 83¹⁰
aetas, *see* mundus
affectata sapientia 83³³
affectus 27¹⁶
ait 6¹⁵, 7¹⁰, 39²⁴
alicubi 40⁵
alienigenae 40^{6,12}, 41²², 49¹⁶, 53⁶, 80⁵
alio properantes 66⁹; a. tendens 70³
aliquotiens 61^{13,18,25}, 64²², 66¹⁵, 67⁷
allegoria 67³⁰
Allophyli 40¹⁵
altitudo saeculi 78²⁸
altus: a. sensu 63¹⁴
amatores uitiae 16¹³
antichristus 68²⁸, 70³
ars rhetorica 31⁷

baptisma 36²³, 43³; baptismo 7⁶
bellans 54²²
bellum 33²⁹

bipertitus: bip. corpus Christi 11², 8⁵, 10¹³, 24¹⁶; bip. templum 7²⁶; bip. Iacob, semen Abraham 29^{13,15}; bipertita Ecclesia 38³¹, 41²², Aegyptus 43¹, Tyrus 46¹³, Aelam 49¹⁷, Hierusalem 63³; bip. Salomon 65⁷, lucifer 71²⁵, orbis 75³¹
blandiri 44³
breuiare 31¹⁶, 60¹³

Caifas 11²⁶
Cain 42⁸, 81²³
capere 2²⁵
captinitas 35²⁶
carnaliter 65¹²
causa 25²⁷, 30²⁰, 46²¹, 76⁷
charismata 69⁹
cherubin ministerium Dei 83²⁴
chorus sanctorum 83²⁹
Christus, *see* Ecclesia
 Christus quem accepimus 71²⁹
circumuentio 58⁸
clarere 4¹³, 8¹⁰
clarificare 5²³
claritas 4^{22,23,27}, 16², 43³
clansula 52¹⁰
coaequalis 7⁴
coheres 38¹⁰
commemoratio 26²⁹
communicare 1⁶

- compendium 59⁶
 conculcari 84¹
 conculeatio 84⁹
 conditio 22^{8, 26}, 23¹⁹, 247.^{9, 14, 19}, 76⁹; Dei
 conditio 57²⁸, 58²¹
 conformatio 26²⁹
 conscientia: secundum c. 69⁷
 consequens 69¹⁹
 consummare in aliquo 28¹⁴
 consummatio 5⁸
 continuatio 66¹³
 conuenire alicui 4²;
 quid cui conueniat 1²⁰, 3¹³
 conuenire in Ecclesiam, genus, spe-
 ciem, etc. 2⁷, 3⁷, 4¹⁴, 11²⁶, 24¹⁵, 25²⁴,
 26⁵, 321.^{3, 11}, 34¹⁵, 37¹⁵, 40¹, 41²⁴, 44²,
 46⁹, 537, 72^{10, 11}, 75¹¹, 76¹, 771.^(3, 8),
 78²⁵, 79^{5, 10}, 80^{2, 4}, 81²⁹
 c. in unam mentem 81^{5, 19}
 conueniri in aliqua (parte) 40^{2, 12}, 50¹²,
 54¹⁹, 75¹
 copia Scripturae 66⁷
 copiose 11¹⁴
 corporaliter 7²²
 corpus in capite 7²⁴
 cruciatus 48²²

 Dagon idolum 40¹⁴, 41¹⁵
 debilitatus 85²⁶
 definitio 64³⁰
 defossus 82³³
 delegatus 81³¹
 delegere 76²⁰
 delitescere 29²⁶
 demonstratrix 18⁹
 dignari 12²⁷
 dilucidari 17, 32²
 dimicari 80³³
 dinoscentia 18¹²
 dispositio 27¹
 distat 7¹⁹
 ditari 79²⁶
 diurna mansio 10²³
 dominari alicuius 17⁷, 72¹⁴, 73¹⁴, 76⁷
 dominicus (dies) 58^{8, 12}; fide dom. 25⁹
 dominium 18²⁵
 dum 1²⁰, 7⁹, 31^(19, 21), 51⁷, 61²³, 65¹³ (usque
 dum), 76⁶, 80²¹

 ebdomadas 59⁵
 Ecclesia:
 filium hominis E. 5¹², 7²⁵, 37²⁵, 65¹⁵;
 qui dicitur Deus E. est 5¹⁶; totam
 E. Cliristum 5²⁸; mundum spiritalem
 qui est E. 61³¹
 edere: ornanda eduntur 82³³
 cicere 85¹⁶
 elaborandum 31¹⁸
 elatio 65¹³
 elementorum cursus 58²²
 elici 74¹⁵
 eloquio 31¹⁹
 esca 82²³
 est ('it is permitted') 63²⁴
 Euangelia 61²¹
 euangelista 57¹³, 59²⁷
 euidentius 68²⁷
 euolui 81²¹
 exceptare 76¹⁶
 excessus 37²³
 excidium 43²⁵, 52²³
 excludere 19¹², 83^{25, 30}
 execrabilis 11¹⁴, 41¹⁵
 exercitium 25³¹
 expondere 63^{19, 25}

 fabricare 1³, 66³, 73²⁴
 facile uideri 41¹², 31²¹
 facinus 82³⁰
 facultates ($\tauὰ \nuπάρχοντα$) 82³¹; see sub-
 stantia
 Fanuhel 22⁶
 feria: sexta f. 56¹⁷, 57⁵, 58¹⁷, 59^{4, 10}
 fortuitum 23¹⁹
 fulciri 18²⁰, 85²⁵

 generalitas 76⁵
 generaliter 41¹², 43²⁷
 gloria 19²⁰; gloriam habere 19²⁰, 20¹⁸

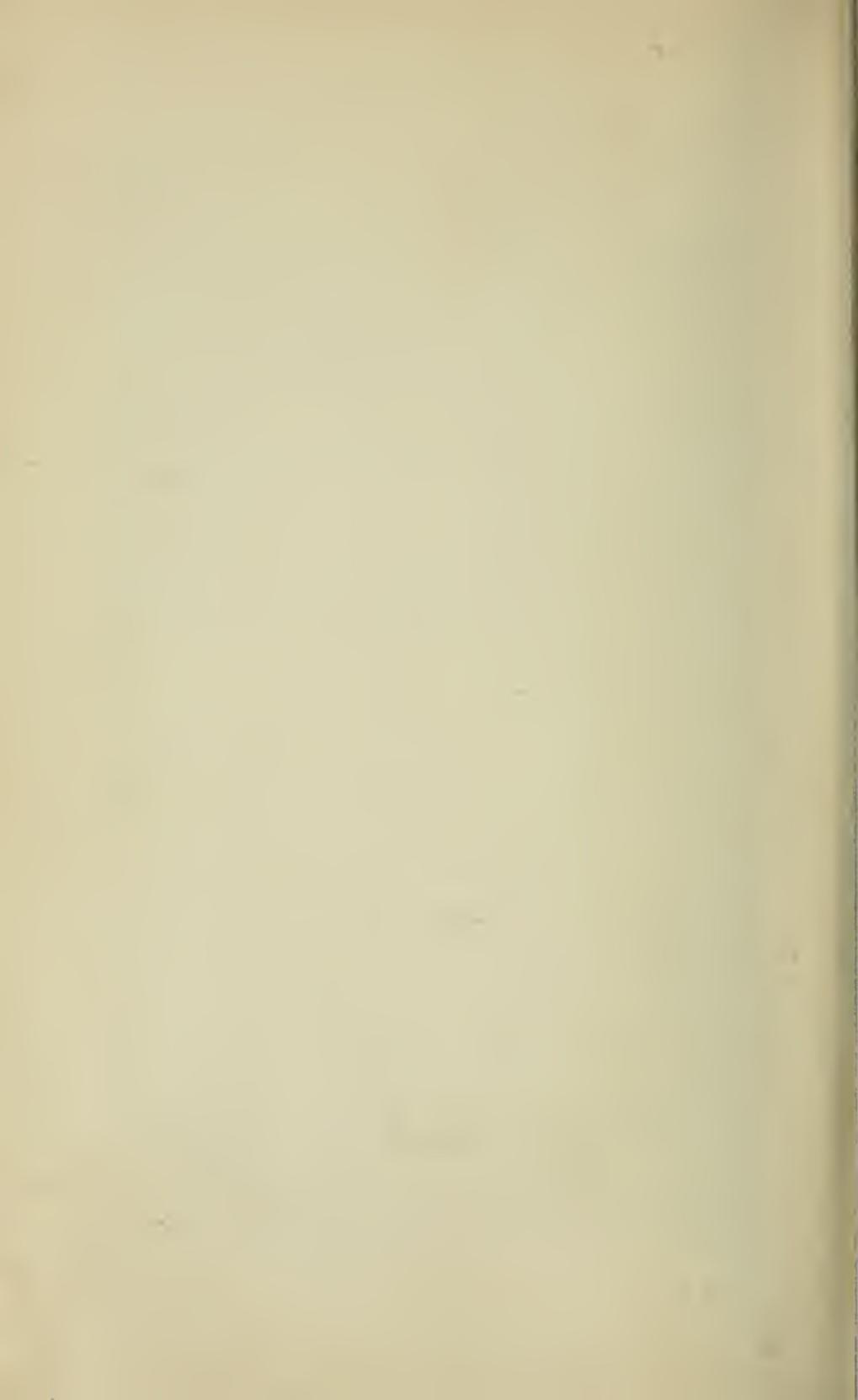
 habitator 52²⁶
 hactenus 73¹⁵
 Helisabeth 22⁶
 heremus 35⁸, 65^{1, 2}
 humanitus 15²⁴

 ibidem 60²⁶, 61²; see illic

- idolatria 38¹², 39^{1,12}
 idolum 40¹⁵; idolorum cultores 38^{14,29}
 ignis doloris 22⁹
 illic (*never ibi*) 29^{21,24}, 357²⁶, 36¹², 41¹⁵,
 43²⁶, 44⁶, 50⁴, 53¹², 54¹¹, 71²⁷
 illicubi 54¹⁹
 imperitia 22¹³
 impunitas 38¹³
 in: in nullo 76², in omnibus 11²⁸, in
 Regnorum 37¹², 38¹⁸
 incarnatus 68¹⁸
 incaute 22³⁰
 incrementum 22^{4,29}, 21²⁸
 inculcari 76²⁷
 incurrere: nihil conditionis inc. 22²⁶
 indigere 31¹⁰
 inducere 9³⁰, 27²⁵, 67¹⁰, 80⁶
 ingemescere 10²⁴
 inlucescere 57¹⁷, 58¹²
 inluminare 57^{19,22}
 imminens 57⁶
 inmoderatus 76¹⁰
 innouari 33³⁰
 inpalpabilis 3²
 impedimentum 25², 31²⁰
 inpingere 14⁸
 importunus 58^{11,18}, 60¹¹
 irridentium uox 75²¹
 insequi 30¹⁵; tempora se insequentia 64⁹
 instar 73²³
 intellectus 31²⁰; (*'signification'*) 5²⁰, 66⁸
 intentari 17⁷
 interceptus 13⁹
 introit...intrat 63¹⁸
 innalescere 65^{11,12}
 iugis, -e 8², 18¹¹, 39⁶
 iugiter 4^{22,27}, 13²⁰, 14¹, 25²¹, 39¹², 43⁴
 legiti numeri 55³, 59²⁰, 60^{9,12}
 liberum arbitrium 22^{12,19}, 26², 27¹, 28⁹;
 calumnia lib. arbitrii 23⁵
 liquido 31²³
 Lucas: secundum Lucan 7⁵
 lucifer 71^{24,29}
 ludificari 22²⁵
 luminaria 1³
 magis dicere 84¹⁶
 magisterium 31¹¹
 magnificus 15²²
 magnitudo 19²⁷
 maiestas: eccl. maiestate 79¹²
 mandare 16⁹, 62⁷, 67⁴, 69²⁷
 manere: iugiter mansit 13²⁰, 14¹
 manna 26¹⁵, 63^{23,24}
 mansio 10²⁴
 martyr 21¹
 Maziam 80⁸
 merere 23¹⁴, 81⁷; mereri 85¹¹
 Meridianum 42¹², 73^{25,28}, 75³; pars me-
 ridiana 73¹⁷
 metropolis 41²⁶
 militare 30¹⁹
 ministerium 83²⁴
 ministra: lex m. mortis 16^{13,17}¹⁶
 miscere 24²⁹, 43¹³; filio Dei, Christo,
 etc., miseri 6¹⁹, 77, 16, 22, 22⁸, 26¹³, 38^{7,9},
 83²³, *alicui* uoluntate m. 7²⁰
 miserans 21⁹
 miseratio 16³
 mobilis et immobilis 75³¹
 mos: more 32⁶, 43²⁹
 Moses 26¹⁷, Mosen 12²⁸, Mosi 57²⁸, but
 e.g. Moysi 26¹⁶
 multiformis 31¹⁷
 mundus 61^{30,31}, 65²¹, 73²⁴; m. actas 56¹⁴,
 mundus regnans 65¹⁴, m. reparationem
 66¹, mundo finito 75¹⁴
 mundus (*adj.*): Nabuchodonosor mundus
 obii 77¹⁰
 mysterium 11¹², 31^{3,11,13}, 67²⁹
 mysticus 28²⁹, 55²
 natinitas aduentus 4²⁹; unenit natuitate
 42⁷
 -ne 1¹⁹, 31²¹
 necessarior 8⁵
 necessarium 39²⁵, n. duxi 1¹; necessario
 30⁸
 necessitate 17²³, 18¹⁸, 24²⁷, 25^{2,21}
 necessitudo 27¹⁷
 negatio 68⁵
 negotiari 84²⁰; negotiandi causa 46²¹
 neomenia 58²⁶
 nequam 74¹⁴, 80⁸
 nescire *and* non cognoscere 8²⁰

- nudare 16⁶
- obduratio 83²⁸
obduratus 4⁹
obiurgare 76⁴
obsequium 82¹¹
obseruare 57²⁹, 62², 67^{1, 4}, 70¹³, 77¹
obseruatio 21⁷
obstupescere: obstipuit 45¹¹
obtinere 1⁴, 30³, 52⁶
occultari 31¹⁷
operarius 23²⁰
operatrix 25³¹
oportunus 46¹¹
ordo 14⁸, 32^{8, 12}, 58²¹; ordini relinquere
5¹⁰; ordine 41²³, nouitatis o. 59¹⁵; ex
ordine 64⁸
ornamentum 31¹⁰, 82²³
- palpabilis 3²
parabola 40¹⁵
parturiens 53¹⁰
parum 76¹²; p. fuit...nisi 20²⁶
passiones 4²⁷; passio Domini 45⁹
perambulare 1⁸
peregrinatio 56², 61¹⁵
perioccha 52¹⁰
perseuerare 81²⁰
perspicue 28^{21, 23}, 54¹⁵
perspicuus 82^{24, 30}
plenitudo 21^{26, 29}
populus solis 42¹²
portator 82³¹
post (*conj.*) 27³
post modum 28⁹, 29²⁴
posteritas 42⁹
praedicator 63¹³
praepositus 11⁵
praescientia 24⁸, 28¹⁹
praesidentes cathedrae 63^{17, 21}
primogenitus 6¹⁰, 59¹⁶
principalis 84¹⁵
principari 76³
pro locis 6⁸, 55⁴, 64²⁹, 72⁹, 77¹
professio 68^{6, 12}, 69⁸; sub p. ueteris Test.
29³⁰
promittere ('to set forth') 58¹⁴
prophetare 40⁸, 54¹⁷
- prophetatio 43²⁷
prophetia 17, 41²⁹, 85¹⁴
propositum 3¹², 48⁸
proprietas 40⁸
prospicere: huic quaestioni prospiciens
14²³
pseudoapostolus 63¹³
- quale si diceret...aut 5¹⁸, 65²²
qualitas 28²⁶, 29⁶
quando 2¹⁴, 43²⁸
quantitas 28²⁶, 55²
quasi 58¹⁷, 64³
quiescere 68¹⁸
quo ('in order that') 5¹⁰, (31¹⁹,) 66¹¹
quoad usque 74²⁴
- rationalis cursus 58²²
recapitulare 66¹⁵
recapitulatio 1¹⁶, 65²⁴, 66^{12, 14}; pl. 67⁷
recessus 1⁴
recordatio 48⁷
redigere 5¹³
refert 39²⁷
regularis 1²
relaxare 76²
renati Christi 4²⁸
reniti 71¹²
reparatio: mundi r. 66¹
restaurari 40¹¹
resurrectio 36^{12, 27}, 37⁵, 56¹⁷, 65⁵
resurrectiones 36²⁸
rex nouissimus 5²², 75¹², 77¹²
- sacramentum 36²⁵
sacrilega mens 15²²
saeculum ('this world') 41¹⁸, 78²⁸, 80³,
83²⁶; futuro saeculo 83²⁹
saturitas 64^{14, 16}
scilicet 43¹⁰, 75²⁰
separatim 64⁸
septiformis 11³
septum legis 17²⁹
sermo 22¹⁵, 31¹⁰
sicubi 11¹³
sigillum: recapitulationis s. 66¹²
significari 71⁷
silua: prophetiae inmensam s. 1⁸

- similitudo 67^{3, 26}
 simplicitatis nomen 70⁶
 solidari 7²³
 soluere Iesum 69¹⁶
 sonare 67³⁰
 Sor, *see* Tyrus
 specialiter 40^{6, 7}, 64²⁵, 79¹⁰
 status 48⁵, 65⁹
 strepere 23⁵
 strictim 46¹¹
 sub (*with acc.*, *cf.* 35²²): sub promissa
 39¹⁰
 sublimitas 84⁸
 subornare 5²⁵
 substantia 83¹¹; (=τὰ ὑπάρχοντα) 61²²,
 see facultates
 subtiliter 51²⁴, 68⁹
 summa 56⁷, 59²⁴
 superstitiones 79¹⁴
 supputatio 58²⁶
 surgere 36²², 56¹⁹, 61¹²; *but* resurgere
 occurs 7 times
 synecdoche 55^{3, 4}
 synonyma 52¹
 titulus 67¹², 80¹⁶, 84¹⁵
 tolerantia 17²⁴
 translatio 32¹¹; Ecclesiae transl. 65²⁶
 tropus 55^{3, 6}, 56²⁰
 tumore stuporis elatus 12²⁸
 Tyrus quae et Sor 40¹⁰
 uetitum 26¹⁵
 uicarii Christi, diaboli 63^{11, 12}
 undique uersum 15²⁸, 17²⁶, 65⁶
 uniuersus 83²⁵; (*abl. abs.*) 63²², 66⁵, (81⁶)
 uotum: uoto 21³, non uoto sed... 24²⁷, 70³
 usque dum 65¹³
 ut *with inf.* 54¹⁶; ut puta 56⁷
 utique 75³⁰
 utrimque concluditur 58³
 Zorobabel 81⁵





(Burkitt ed)
2673

THE LIBRARY OF THE UNIVERSITY OF TORONTO
2673
TOURIST INFORMATION

2673

